

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Home Review of the Week.**—The wireless telegraph has come to be a factor in Wall street movements. New York commission houses reported that last week, on its trip in, the Lusitania had been for two days in communication with New York and that they had received buying and selling orders from the brokers aboard.—Ex-Governor Samuel R. Van Sant of Minnesota was elected Commander-in-Chief of the Grand Army of the Republic in the closing session of the Salt Lake encampment.—Rioting and bloodshed marked the progress of the strike of the Pressed Steel Car Company at McKee's Rocks near Pittsburg.—The fifteen vessels of the Atlantic battleship fleet assembled on the southern drill grounds, east of the Virginia Capes and thirty-four miles offshore. Torpedo boats towed by naval tugs, with white canvas aloft on improvised masts, will serve as moving targets for the big guns of the fleet.—William W. Rockhill, appointed Ambassador to Russia, sailed Saturday on the Baltic. Despite rumors of growing trouble between Russia and Japan, Mr. Rockhill expressed confidence that nothing will occur during his term of office requiring the exercise of unusual diplomacy at the Czar's capital.—A party of distinguished aeronauts and scientists made an inspection trip up the Hudson River to view the course of the Fulton aerial flight, one of the leading events of the official program of the coming Hudson-Fulton celebration.—For gallant conduct while under fire of the enemy in the Philippines or in Cuba, five officers and two enlisted men were awarded medals of honor

by the War Department on August 14th. The men thus honored were: Major James Church and Major Paul F. Straub, Medical Corps; Lieut. George C. Shaw and Lieut. Charles G. Beckman, Twenty-second Infantry; Lieut. Charles E. Kilbourne, Signal Corps; and Peter H. Quinn and Seth L. Weld, privates.—A twenty-minute wind storm, accompanied by water spouts, swept the eastern end of Long Island and caused heavy losses.—A great amount of property damage was done by an electric storm which swept over Chicago and its suburbs Saturday. Business in the Loop district was interfered with owing to the flooded condition of basements resulting from the downpour of rain. The storm lasted four hours, and 3.30 inches of rain fell.—According to figures compiled by Sergt. H. Elliott, Superintendent of the Bureau of Police Records, fifty-one persons have been killed and 1018 injured in motor-car accidents within the limits of Chicago in the first seven months of the present year.—Following certain searching investigation on the part of Government officials it was made known in Denver last week that within a month a hearing will begin in Seattle, Wash., which will disclose proof of gigantic frauds in connection with coal lands in Alaska. According to information just made public the Land Office has evidence to prove that more than 200,000 acres of rich coal lands in the territory have been filed upon by "dummy" entry-men, procured through agents of six corporations.—President Taft made clear his determination that the Thirteenth United States Census is to be supervised by efficient men and not by politicians. In a letter addressed to Secretary Nagel he

orders the discharge of any census supervisors or enumerators who may be found taking any part in politics during their terms of office.

**Recall of Chinese Minister.**—An especially odd reason, from an American standpoint, is that alleged for the recall of Wu-Ting-fang, Chinese Minister to the United States. Although he is accredited also as envoy to Peru, his presence in that country has displeased his Government, which holds that Minister Wu ought to have been in Washington to discuss the American participation in the financing of the Antung-Mukden Railroad project. Chang-Yin-Tang, designated as Minister Wu's successor in Washington, is known as a progressive and is said to be in sympathy with Western ideas.

**France and the New Tariff Law.**—Americans would face a tariff war with France in the near future if it were not that France happens to import necessities from the United States, while it exports luxuries. Just now commercial sentiment in France toward the American tariff is sullen, and political discontent is reflected in newspaper articles which are believed to be officially inspired. Thus an editorial in *Le Temps* declares that relief is imperative and must be promptly furnished in respect to the advantages which the new law seems designed to bestow on other countries. The article hints broadly at retaliation. The criticism of *Le Temps* is based evidently on the provision which makes the law applicable to French importations on November 1, while by reason of trade agreements which require notice of termination, English and German importations will not be affected until six months later, and the products of Italy, Spain, Portugal and Holland will be admitted into American ports on the basis of the Dingley act for another year. No doubt the French will be content with a protest, and rely on diplomatic offices to smooth out inequalities which our Government recognizes and does not hesitate to deplore.

**Riot at Fort William.**—The first reports of the riot at Fort William, Ontario, were very alarming. Despatches received here on August 13th, spoke of twenty-four men shot, three of whom were fatally injured. But subsequent despatches reduced the number of wounded to thirteen, who are now recovering. The trouble arose between a thousand dock laborers, principally Greeks, Hungarians and Italians, who had been on strike for a week, and thirty special Canadian Pacific constables from Winnipeg. On Thursday, the 12th, there was a sanguinary pitched battle between the strikers and the police, the latter being forced to take refuge in the C. P. R. boarding house, where they stood a regular siege. Fort William was under martial law. On Friday, however, a detachment of Mounted Rifles from Winnipeg awed the rioters, and on Saturday, the 14th, 150 strike breakers

were escorted to their work by six hundred soldiers. Colonel Steele placed sharp-shooters on top of freight cars and on other points of vantage to pick off, if necessary, any disturbers. Arms were taken from two hundred strikers. Although three thousand strike sympathizers remained sullen and threatening, yet the C. P. R. General Manager Bury thought the trouble was over last Saturday. He offered to take back most of the men. "We have found," he said, "the Hungarians and Poles reliable and earnest workers. The Italians are fair, but the Greeks are the disturbing element, and we do not want to give them another chance."

On Sunday afternoon, August 15, at a great open-air gathering on the very spot where several hundred shots were fired on the previous Thursday by the clashing strikers and the C. P. R. constables, Mayor Pelletier, of Fort William, in a manly, spirited speech, called upon the strikers to quit themselves as men and not as children, and promised that all strikers would be taken back except those under arrest. All declared they would go to work the next day.

Later news shows that only one hundred out of the 550 strikers did actually resume their labors at the docks on Monday. It appears that the Greeks allege that they thought their demand for 22 cents an hour would go into effect while the negotiations were in progress, while the company, through the mayor, had offered to take them back on the old scale, pending a settlement.

**Canadian Battlefields.**—The scope of the Battlefield Commission, which was created to save the Plains of Abraham in time for last year's celebration of the tercentenary of Quebec, is to be extended to cover the preservation of all the battlefields of Canada. It is the intention of the Government, on the suggestion of Earl Grey, to secure the preservation of all the forts and battlefields, so that Canada will have an everlasting record of the men who saved it for the Empire. Not the least of its acquisitions will be the field of Châteauguay, where De Salaberry, with three hundred French Canadians, routed fifteen hundred invaders.

**Notes from England.**—Capt. Rowland V. Webster, F. R. G. S., whose record as a traveler is a notable one, has been appointed by the Royal Geographical Society of London to head an expedition in search of the South Pole, in place of Lieut. Shackleton, who expressed a wish to remain at home for a few years after his return from the Antarctic.—Sir. John Jackson, one of England's foremost contracting engineers, has just begun the construction of a railroad across the Andes from La Paz, Bolivia, to Aricas, Chili. This road, started by Chili some months ago, according to treaty stipulation at the close of the Chilean-Bolivian war in 1895, was turned over to an English company last May, the company contracting to complete it within three years for



\$15,000,000. The railroad will be thirty miles long, one-third of which will run through the most difficult passes of the Andes. The highest point of altitude that the Aricas-La Paz Railroad will reach will mark a new record for railroad construction. The extreme height is 13,000 feet above the sea.—One great homogeneous Imperial British army, uniformly trained and equipped is to be the outcome of the Imperial conferences on the naval and military defenses of the Empire, recently held at the Foreign Office, London. This was the suggestion submitted to the colonial delegates by the home government, and after exhaustive discussions by the military committee, which has just now completed its labors, a plan for the organization of such an army has been hit upon, which has obtained the complete acquiescence of the over-sea representatives.—The report of the Imperial Defense Committee's sub-committee, appointed to investigate the recent criticisms made by Admiral Lord Charles Beresford on the state of the navy, practically exonerates the Admiralty of Admiral Beresford's charges of having endangered the country by unwise organization and distribution of the fleet, having too few cruisers and small war craft and indifferent war plans. The report, however, finds that both the Admiralty and Admiral Beresford are blamable for inharmonious co-operation.—Fire starting in the kitchen ruined the main saloon and most of the forward part of the big Cunard Liner *Lucania*. The steamer was sunk at her dock in Liverpool to save her from burning up.

**Ireland.**—The two events last week were the Oireachtas or Language Festival in Dublin, and the All Ireland Industrial Exhibition in Belfast. The Oireachtas consisted of a great variety of competitions in essays, stories, novels, poems, plays, operas, and word-melodies, all in Gaelic. The dramas and operas were played to large audiences. The Belfast exhibition of articles produced or manufactured in Ireland was the first in which all classes, irrespective of sectional lines, combined in an exclusively Irish movement. An organization was formed to advertise Irish-made goods. Manufactures were also exhibited in connection with the literary exercises in Dublin.—The financial part of the Land Bill has been carried as introduced by the government with one or two unimportant exceptions. The increase in annuities from  $3\frac{1}{4}$  to  $3\frac{1}{2}$  per cent. stands against the unanimous protest of the Irish members of all parties. A similar protest against the lowering of the bonus was met by Mr. Birrell with a promise to reconsider. Lessening the inducement to sell would, it was said, arrest the progress of land purchase.—The fact that the South-African constitution as drawn by the South-African delegates has been accepted without amendment, in spite of English opposition to certain clauses, is being used by the Irish Party in favor of Home Rule.—Gen. Botha informed Mr. Gwynn, M. P., that though it would be improper for him to interfere in Irish affairs, he was

in sympathy with Irish aspirations. His wife was a direct descendant of Temple Emmett, brother of Robert Emmett.—The grand juries which report on all criminal cases sent forward for trial at the higher courts are as usual being appointed on anti-Catholic lines. Ordinarily the number of grand jurors is about 23. County Tyrone has a Catholic population of 54.7 per cent. and no Catholic grand juror. Donegal has a Catholic population of 77.7 per cent. and one Catholic grand juror; Derry County has a Catholic population of 41.41 per cent. and only two Catholic grand jurors; Derry City has a Catholic population of 55.21 per cent. and only five Catholic grand jurors.

**Further Honor For Father Delany.**—Father Delany, S.J., has been appointed Provincial of the Irish Province of the Jesuit Fathers. Father Delany was born in 1835, and entered the Jesuit Noviciate in 1856. Since 1870 he has been in the forefront of higher education in Ireland, and his labors have won a large measure of success in the granting of the new State University in Dublin suitable to the demands of Catholics.

**Spain.**—That Spain has made great advances in the past few years is beyond question. Those who have watched the turn of affairs since Señor Maura took the reins of government have seen a constant development. Railroads and the ship industry are taking on new life. The large appropriation for the rebuilding of the navy has been granted. At Cadiz and Ferrol the preliminary work for the construction of the new battleships and cruisers is under way. The navy appropriation and the ship-subsidy should do much to advance the ship-building industry in Spain. The bill recently passed by the King providing for the complete reform of the mail and telegraph service will make that of Spain equal to the best in Europe. The rates of postage under the new reform will be substantially the same as in the United States.—An important work founded by the Spanish Government is the Instituto Nacional de Previsión, a plan of national insurance for workmen against injury and old age. The Government will pay all expenses connected with the institute and allow a greater rate of interest on the small investments of the depositors than is usually given by insurance companies.—The expositions of Valencia and Santiago are a sign of the industrial and agricultural development of the provinces of Valencia and Galicia. The exposition at Valencia is attracting many tourists and as many as seventy thousand admissions have been registered for one day.—The attention of Spain is now centered on the conflict in Africa between the Spanish troops and the Moors. The prompt action of General Marina in meeting the first murderous attack upon the Spanish workmen at Melilla and the bravery of the Spanish soldiers called forth well merited congratulations from Madrid. General satisfaction is expressed on all sides that the Minister of

War was able, in so short a time to throw so many regiments into Melilla to resist the continued attacks. Twenty thousand troops are now on the scene of action and the hope is entertained that General Marina will soon force the Moors to seek peace.—The Congress of the Sodalities of the Blessed Virgin of the ancient Kingdom of Aragón was held this year in Palma de Mallorca, in the Balearic Islands, and was in every respect a success. Delegates from the principal cities of Aragón, Cataluña and Valencia were present in force, and triumphal arches were erected in the principal streets of the ancient city of Palma de Mallorca to bear testimony to the warmth of the welcome of the fervent Mallorcans. The Captain-General, Señor Ortega assisted at the Congress as the personal representative of His Majesty King Alfonso XIII. The principal sermon was delivered by the Jesuit preacher, Rev. Stephen Moréu, of Barcelona.—Declaring that he is absorbed in home affairs, King Alfonso has postponed indefinitely consideration of the Peru-Ecuador boundary question, in which dispute he has been chosen arbitrator.—The steamer *Chili* sailed from Bordeaux, France, on Saturday for Argentine and Brazilian ports with 200 Spaniards among her passengers. They include a number of Barcelona revolutionaries, who are fleeing the country, and a contingent of young men who are going abroad to escape military service.—A new outbreak in Barcelona is feared by Madrid. Under threat of another general strike it appears that the revolutionary spirits in the Catalan capital have demanded the release of all prisoners confined in Montjuich fortress since the late uprising. The military authorities are in no wise disposed to entertain any such demand, and the streets of Barcelona are again patrolled by troops. A certain anxiety prevails, but the authorities seem to have affairs well in hand, and openly threaten sharp reprisals at the first sign of new disturbance.—All the vessels of the Spanish navy have received orders to concentrate at Melilla, Morocco, where a Spanish force of about 28,000 men, under the command of Gen. Marina, is confronted by a strong body of Moors. Gen. Marina's advance into the interior to crush the Riffs has been delayed in order to permit of the complete organization of his commissary department.

**Ambassadors for Spain and Argentina.**—Considerable interest is manifested in official circles in Washington over a diplomatic race between Spain and the Argentine Republic. Both countries, now represented by ministers, are anxious to raise their representatives to the rank of ambassadors, and both have taken tentative steps to that end. Señor Portela, Minister from Argentina is preparing to take up the matter with Secretary Knox, while Spain has authorized its new Minister to Washington, the Marquis de Villalobar, to make arrangements for the promotion if he finds the project agreeable to the Administration.

**Germany.**—Throughout the Empire the announcement of the new Payne Tariff schedule arouses unfavorable comment. But a sort of passive acquiescence in the unavoidable seems to accompany the general comments. No word is heard of possible retaliatory legislation, nor does there seem to appear any inclination to seek a remedy in mutual concessions, such as the old "privileged nations" clause would secure.—The German newspapers make no attempt to conceal their disapproval of the measure. The *Börsen-Courier* terms the new tariff "the last word of the high protectionist." It adds that despite the promises of the Republican Party the strength of the trusts has manifestly grown. The new tariff, it further declares, is an evidence that the mass of the American people is helpless as against the numerically small group of trust magnates. The conservative *Kreuz-Zeitung* shows no surprise over the outcome of the tariff discussion in America, and is quietly amused in speaking of the influence of President Taft in the struggle, characterizing it as of no especial weight.—Emperor William sent a cordial telegram of greeting to Cardinal Vannutelli, who attended the Eucharistic Congress in Cologne as the special representative of the Holy Father. A second hearty message was addressed by him to Cardinal Fischer, Archbishop of Cologne, in response to the greeting forwarded to the Emperor by personal messenger from the Congress.—The usual annual Conference meeting of the Bishops of Germany, hitherto held in Fulda, was this year convened in the archiepiscopal palace of Cologne during the Congress.—Berlin reports an extraordinary run of American visitors this year. Never before have the hotels of the Capital housed so great a number of Americans.

**Portugal.**—Official announcement is given out of a projected journey to be made by King Manuel next winter. Sailing from Portugal, December 20th, on the Queen Mother's yacht, he will be escorted on his trip to England by the Portuguese cruiser, Don Carlos I, and a squadron of British warships. Returning after a somewhat prolonged visit in England, his Majesty will spend eight days in Paris and three days in Madrid.

**Trouble on the Border of Corea.**—In a communication to Japan the Chinese Government has agreed to negotiate at Mukden the points at issue in the Antung-Mukden Railroad controversy not already settled. Japan's position in the matter appears to be accepted in principle. But graver trouble seems to be threatening. The Chinese Government views the present situation in the Chiertao district, between Corea and Manchuria, with much uneasiness, and for several days this matter has overshadowed in interest the Manchurian questions. Officials in Peking declare that justice in Chiertao is impossible so long as the Japanese have any hand in its administration. The unrest prevalent in the district seems to bear out their contention.



## QUESTIONS OF THE DAY

## Ruskin's Letters \*

Volumes XXXVI and XXXVII, of the monumental series of Ruskin's writings, contain the correspondence of a lifetime, beginning with the little lad's letter to his father, postscripted: "Mamma says I may tell you that I have been a very good boy while you have been away," and ending with the note written by the aged invalid to his neighbor across the lake, Miss Susan Beever, on her death-bed. The first volume, 1827-1869, covers the period up to Ruskin's appointment to the professorship of art at Oxford. The second, 1870-1889, brings us to the end. In great part, the letters are written to people whom the whole world knows: the Brownings, the Carlyles, Burne-Jones, Froude, Leighton, Lowell, Norton, Coventry Patmore, Rossetti, Tennyson, Thackeray, Watts, Holman Hunt, William Morris, Miss Mary Gladstone, Kate Greenaway, and others. The subject matter is frequently interesting, but mainly the letters are important because they are Ruskin's. Accounts of thought and work, accounts of travel, accounts of human intercourse and health; that is the total. There is perhaps less of the substance of Ruskin in them than in his more reflective writings; but occasionally we get the quick revelation of the man in a sudden thought or brief expression, vivid as life itself. On the whole, for all the charm of spontaneity, for all the whimsical sweetness and humor with which he rallies those he loves, the letters are profoundly sad. He feels so strongly the incompleteness of life, its imperfectness, its brevity, his own shortcomings. One is tempted to side with the theologians and cry out the soul, the soul is clamoring for something that in this world it will never get. "And I am so anxious at least now to spend my last ten years well—and so puzzled what to choose out of the number of things I can do that no one else can . . . and life so short at best." There were, humanly speaking, reasons enough why Ruskin should have been satisfied—talents, learning, reputation, friendships, means, travel—reasons enough, too, why "the sight of domestic happiness" gave him about as much pleasure as it might to a starved hyena. Throughout, the sorrow of heart predominates, and sorrow of mind, too, for he hates and loathes injustice, untruthfulness, uncleanness, oppression; he feels called to remedy the condition of the poor and grows so weary with the thoughtlessness and frivolity, the positive evils that surround him.

To American readers there will be a special interest in the American friendships: Professor Charles Eliot Norton, James Russell Lowell, and William Stillman. The expression on American ideas and events is curious,

\*The Letters of John Ruskin. Edited by E. T. Cook and Alexander Wedderburn. London: George Allen; New York: Longmans, Green & Co.

offered with all the writer's candor and decision, and only somewhat moderated by his regard for the recipients. He does not approve of the war between North and South; in fact he strongly disapproves, and he says clearly to Norton that the North is not disinterested. More he has to say about the "unfathomable" ugliness of American cities, and, dolorously, he speaks of an American pupil who under his direction went to Wales to sketch. On her return he was "entirely silenced and paralyzed" by her apparent inability to grasp what was beautiful and interesting. "Her eyes had been so accustomed to ugliness that she caught it wherever she could find it." Yet in one of the letters to Stillman, apropos of *The Crayon*, he expresses gratitude: "I have much to thank America for, heartier appreciation and a better understanding of what I am and mean, than I have ever met in England." One of the most remarkable letters of the series is that written to the same Stillman (later of the *Times* and "Autobiography") a young man then, on religious and spiritual matters; one is not accustomed to find a man of the world writing to another his deep and potent faith in a spirit of God and a spirit soul.

It is, however, with the Letters as art matter that we are principally concerned, and the oft-quoted opinion that as a critic Ruskin was a failure, does not prevent one's approaching this great figure with a feeling that Goliath is before us, vested with David's heroism, and that the boy attacking is but a paltry shepherd armed with a stone and sling. Ruskin's position as a writer on art is absolutely unique and unsurpassable. His interpretations are almost prophetic, quite above the letter of what he reads, and quite above the plane of human thinking. For all his dogmatism, for all his tirades on extraneous subjects and sheer digression, he has said the highest word, probably the highest that ever will be said, on the religion of art. The letters do not add much to the sum of what he has given us already in this way, but they are valuable because they are full of art, in their way, notes, instructions, appreciations, and it is always Ruskin himself.

The outlook is his own; the bits of wonderful description that make one so sure the pen was his vocation, not the brush, and yet continually the artist's outlook: a wonderful sky, a fragment of architecture, the life outline of a flower. Could anybody else see them as he does? For he sees as Pater does—with the imagination—and furthermore his eye and hand are trained. And then there is his knowledge of craft; he will dissect a canvas as the mere painter would: methods and technique, the manual and material make-up of it. He can use school terms if he chooses to so lower himself; in the midst of other things, as in one of the notes to Rossetti, he breaks forth: "And just remember, as a general principle, never put raw green into light flesh." He is constantly, almost unconsciously, teaching.

The allusions to pictures he sees are among the most

delightful pages he ever penned; he goes to the Louvre in Paris when everything else has vexed and thwarted him; in the end he has grown to think the Venetians the supreme school in painting; he is locked in a room at the Academy alone with one of the masterpieces and dreams and paints the hours away. His mind is so full of the St. Ursula he lays his brain-fever partly at her door. And Tintoret, black, wonderful Tintoret, how he cherished him. Tintoret or Turner, "neither of them visible to any one but me." At Lugano it is Luini and "the corner of the Crucifixion" he thought so marvelous; or perhaps the Borromeo Nativity in Milan "quite the most beautiful Nativity he ever saw, with the little rosy angel hurling himself at the shepherds' heads." His enthusiasm is so genuine he makes you share it, and his joy in the beauty of these things so profound it radiates like sunshine from the printed lines.

Of course he has his strong sympathies and his strong antipathies—mostly personal—necessarily so; one cannot deny that he had very perfect taste. But he was dogmatic, and at times he was arbitrary in judgment. In contemporary art he had championed the Pre-Raphaelites; but to other moderns his criticism was appalling in severity—not outstripping justice, but with the whole weight of his short patience flung against the culprit. One wonders how some of his correspondents ever summoned courage to pick up a brush again. "Of all this—which is art," he writes to a lady, "you seem to me to have no idea. You go straight at it as a monkey would, perhaps with the same spirit of mischief"; and he proceeds to pull her picture to pieces until not a stone is left upon a stone. He scolds, too, some for overwork, some for laziness. But he holds up high his unchanging ideals, and he bids the English girl to paint from nature, and the Italian youth not to paint for gain.

Of his helpfulness in material ways there are ample proofs in the Letters; he seems to have been perfectly generous and disinterested himself, whether he buys in advance Rossetti's pictures or endows the College for Workingmen. At one time we find him considering whether he shall not give up art, his life-work, to make himself more useful in the field of sociology and economics. One cannot but marvel at his seriousness, his detachment, his unconscious righteousness. Fortunately he did not give up art, in the letters or elsewhere. And to the end he proclaimed from the housetops, to all who would or would not hear him, that Art, which he knew so well, and Life, which had sometimes puzzled him, and Truth and Beauty, Love and Goodness, are everlastingly from God. GABRIEL FRANCIS POWERS.

#### Destructionists vs. Dogma

Throughout the continents of Europe and America there is a great deal of discussion going on regarding the new gospel, or revelation, that is being given to men. There is much being said and written now about the future

religion that is to take the place of the old. The orthodoxy and divinity of the Catholic Church, the presidents and professors of the modern secular university claim, are being rejected. The schoolmen have placed Christianity in the scholars' crucible, and found it wanting. The God of the Christians is not big enough, nor liberal enough, nor wise enough to deal with the Twentieth Century conditions, and so they have to create one of their own who will make man free, give to him unlimited liberty, endow him with great wealth, confer on him a vast amount of power that will enable him to rule the spiritual as well as the material world, a God, who will deify man, and make him cease to be a subject being.

The time has really passed, they think, for dogma, obligations, commandments and limitations. There is to be no more toil, nor tear, nor sickness, nor death, nor punishment. Human wisdom is no longer to be acquired by study. Bread is to be no longer earned by the sweat of the brow. Divine light and strength are no longer to be sought by prayer and the sacraments. No parent is needed to regulate the home. No State is required to give civil protection. No Church is necessary to guide to Heaven. The Deity will communicate directly and constantly with His enlightened and elevated brothers and equals on earth, and make them sharers in His nature and happiness.

After this flight in the air with the professors and presidents, as we return to the hard, cold practical world do we find everything as we are told? Do we discover a fulfillment of their prophecy, a realization of their conviction? No. As far as our eyes can see, and minds judge, we notice no great change or indication of change. The crowd of human beings about us are still busy, still struggling for their daily bread. The student is still absorbed at his desk. The professor is having his whole mind on his lecture. The officer of the civil law is still on the street watching the offender. The priest is still in the pulpit preaching the word of God, or in the confessional forgiving the poor sinner. There is still sorrow and distress and affliction in the land. There goes the funeral procession. The widow's son is being borne to the grave. The rich man dies and is buried in hell. Dogma, religions, laws, obligations, precepts of faith and morality are still crushing men to earth and terrifying the ungodly.

But we are speaking, they say, only of the Church. It alone needs reform. It has to abrogate its dogma, definitions, creed. It has to dispense with obligation its elements of fear and punishment. Such impede the development of man's faculties. They are a hindrance to human liberty.

But, professors, and presidents, ought you not to be consistent? Should you not follow the laws of logic, practise what you preach, "Charity begins at home"? Should you not extend a helping hand, first to the students under your charge, make life pleasant for them, while they are away from their parents? Ought you



not abrogate the obligations and burdens of the college life, give them more free time, fresh air and recreation, dispense them from attending the lectures, exempt them from preparing for class work, eliminate the examinations? That would spare them so much mental strain and anguish, and then ought you not give them all their degrees, and so relieve them from the humiliation of sometimes going home to their parents without their rewards?

And when you have created an atmosphere of peace, liberty and pleasure in your sphere of life, then carry your beneficent labors to others. The poor workingmen in the mines and mills and sweat-shops are toiling very hard. Eight hours of strenuous and muscle-wearing labor are too many for six days of the week. Something ought to be done. Their condition can and ought to be improved. Their lot is too hard. They will appreciate what can be done for them. With the spread of knowledge and science their lives ought to be made easier.

Again there are the jails, where thoughtless human beings are wearing out and wasting away, men of brain and brawn and nerve and enterprise. Some of the most daring and courageous of the race are there in these trying dungeons, wretched human habitations. They are not beyond the pale of fraternal charity; they are our brothers, members of the race. Here is another field for your attention, another opportunity for doing good, a chance to meet the civil authorities, make your suggestions and ameliorate their condition.

There are many being daily stricken down with disease, germs of fever and plague are in the air. The strong, promising man and the beautiful young girl are being carried off to their last resting place. Should you not hold a meeting with the physicians and then diminish the death rate?

All these reforms, innovations, would be as much if not more in order than attacking the dogmas of the Church, and would conduce more to the welfare of mankind than your attempts to undermine the foundations of religion.

And now about the dogma and obligation and elements of fear and punishment which you so much dislike, and which you do not want to see impeding the growth and liberty of your fellow beings, what wrong has been found with them? What mistake has been made in them? Have they not their use? Are they not the creations of the divine intellect, the productions of the omniscient and omnipotent God, and as valuable in the plan of salvation as the mountains and plains and water and air are for our temporal life. To reject them would be as ruinous to faith and morals as the rejection of the constitution would be to our country.

And before we part with these great gifts and treasures of heaven we have a right to ask you what you are going to offer instead? What sort of a spiritual edifice are you about to present to the world? So far we have seen nothing but promises, denials, contradic-

tions—all pulling down, no building up. Your wisdom seems to be like that of the man who had thrown down his house before he formed an estimate and possessed the means to rebuild. His work was destructive, not constructive.

W. GASTON PAYNE.

### Federation at Pittsburg

"A more earnest, dignified and attentive body of men is seldom met with. Their whole demeanor reflects a spirit of deep-seated, quiet determination, that bespeaks success for their endeavor." Such was the summary touch with which a writer in 1902 sketched the impression made upon onlookers as the long procession of delegates, bishops and priests and laymen, filed into the Holy Name Cathedral in Chicago to assist at the solemn services with which the second annual convention of the American Federation of Catholic Societies was opened. And a similar brief word may tell the tale of the intensified impression wrought by the greater throng of men and women who crowded St. Paul's in Pittsburg at the solemn pontifical Mass with which the eighth annual convention of the Federation began its labors, August 7. Eight years form but a short span in the life of an organization, but within that short span its energy has achieved notable results.

To the Knights of St. John is due the inception of the movement of moulding isolated units into corporate union for united Catholic lay action in which the Church might find the antidote to materialism and socialism which the non-Christian element is propagating in the land. "Unite for the common good and may your union rise like an impregnable wall against the fierce violence of the enemies of God." This was the urgent appeal sent out by our Holy Father, Leo XIII, and it was the rallying-cry taken up by the Knights of St. John at their national convention held in Cleveland, June, 1899.

It was easy to recognize that the number of Catholic men taking active part in social work was quite inadequate to the Church's need; interest in the study of the wants of the day was far from general, and there was an evident lack of provision for training, for united action when once this interest should be aroused. Out of this recognition there readily sprang the ideal of a union of all active bodies and societies within the Church through which "each might come in touch with all and all with each," that in the union for the common good thus achieved the vast strength of Catholic activity might be intelligently utilized to achieve the purpose of Christ's Kingdom among men.

The preliminary action of the Knights favoring a Federation of all Catholic bodies, made effective in this convention, was speedily brought to the favorable notice of other Catholic organizations; distinguished prelates—among the first Bishop McFaul of Trenton, and Archbishop Messmer of Milwaukee, then Bishop of Green Bay—warmly commended the project, and at a prelim-

inary meeting held in New York on Thanksgiving Day, 1900, a call was prepared for the first annual convention of all bodies interested in the project, to be held in Cincinnati, December, 1901.

About 300 delegates answered the call, and after much discussion and patient hard work on the part of the various nationalities and societies represented, a constitution providing for united action without detriment to the autonomy of individual organizations was adopted, and the Federation of American Catholic Societies was an accomplished fact. Success has attended it from the first, and one may safely claim to-day, after eight years' experience of its workings, that no movement among Catholics in the United States is destined to do more widespread and more lasting good.

The object of the Federation, whose representatives were welcomed in Pittsburg last week, has never been lost sight of. Through its organization it aims at creating, and through its membership it purposes to express unto the world the best type of lay activity. Great things are being done in our various Catholic organizations; religious societies in every parish of the land are feeding and strengthening the faith and are fostering respect for God and His law; innumerable benevolent organizations are scattering far and wide their material benefits to widows and orphans, as well as to their members disabled by sickness or old age; Catholic educational work is being forwarded in its elementary, high school, college and university phases; a network of charitable institutions, upheld by self-sacrificing men and religious women, is reaching out to every hamlet and lending the helpfulness of Christian Catholic charity to cover every disease, every disaster, every untoward event which may strike a Catholic household, or the abandoned sufferer of any creed. To secure uniformity of action in all these social activities among Catholics of the United States; to make our works known; to assert our belief in, and to avail ourselves of, every legitimate liberty allowed us in the land; to sustain every cause that is noble, placing citizenship above party, and extending to all, irrespective of race or creed, the even-handed justice Catholics demand for themselves—this, in brief, is the sum and scope of the purpose of the American Federation of Catholic Societies.

The meeting in Pittsburg was in no wise lacking in the richness of detail presented for the more serious work of the gathering, as well as for the entertainment of the visiting delegates, who came from every part of the country. There was the solemn Mass in St. Paul's on Sunday, at which the venerable Bishop Maes of Covington, Ky., a veteran in the cause of Federation, delivered an impressive sermon on the purpose of the gathering, in which he emphasized particularly the "glorious results of the self-sacrifice of Catholics in maintaining denominational schools," and in view of the recognized benefits accruing to them in the untrammelled liberty they now possess he urged that they must be

slow in coming to conclusions regarding the many schemes brought forward to right the wrong done them by taxing them for a system of schools of which they may not avail themselves.

Twice during the convention days the big auditorium of Carnegie Institute was crowded to its full capacity by men and women of Pittsburg to listen to the distinguished speakers invited to address the public mass-meetings, always a rousing feature of these conventions. Congressman Burke and Mayor Magee spoke cordial words of welcome to the delegates at the opening meeting, and Bishop Canevin struck the keynote of the occasion when he affirmed that "destruction of the divorce evil, rigid adherence to the moral code, more strength to civic righteousness and loyalty to Church and Government were salient features of the work in hand." The distinguished head of the Church in Western Pennsylvania was cheered vigorously when he declared that "God has not endowed any tribunal on earth with power to set aside by divorce any divinely constituted marriage."

President Feeney, of the Federation, made an eloquent reply to the addresses of welcome, intimating that "the leaders of federation dream of a great Catholic Congress where the intellectual giants of the faith, ecclesiastical and lay, may express intelligent Catholic opinion on public questions of a social, civil or religious character, so that we may not be misunderstood by Government or Society." The closing address, a forcible plea for Catholic lay action, was delivered by Walter George Smith of Philadelphia.

Thomas H. Cannon of Chicago presided at the mass-meeting of Tuesday night, and Professor J. C. Monaghan was the first speaker. He had been asked to address the meeting on "Socialism," and an unlooked for feature gave him opportunity to win well-merited and enthusiastic applause. Local Socialists had gathered into the gallery to interrupt the speaker and to interfere with the meeting. But Professor Monaghan calmly replying to their interruptions gave them retort after retort, completely frustrating their efforts and compelling approval of his defense of Catholicity in Americanism. Bishop McFaul, the second speaker, in an address replete with vigorous interest, said "the Federation does not go out on the housetops to proclaim its work, yet it is constantly active." He enumerated a number of the practical results attained in the eight years of its existence, and then took up the details of future work to which its members must turn their energies. The Bishop dwelt particularly upon the need "to form a strong public opinion against the teachings of infidel professors in our large secular universities, especially in State institutions supported by public funds." He alluded, too, to the white slave traffic as another noxious evil, to the elimination of which from our social life Federation must bend its most earnest efforts.

Of course these public meetings are but features of the



convention's work. The practical business of the Federation's convention is that which is transacted in the private gatherings of committees. Some of these, as that of "Finance," "Ways and Means," "Press" and "Thanks," while highly important in the working life of the body, cover but routine business and are practically of interest only to the delegates and members of the Federation. The great public interest of the convention clusters about the "Resolutions Committee," since upon its members devolves the task to sift the multiplicity of suggestions of work to be done by the body and to present in terse language the interests that appeal most forcibly for active effort on the part of the Federation. It is a large body, whose personnel is made up of delegates representing every section, every race, every interest of the Church in the republic. Sub-committees are formed and on these devolves the task of studying and formulating the "planks of the platform" that is to be finally presented to the nation as the *schema* of principles governing clean morals and righteous citizenship as understood and urged for practice in the Catholic body.

The platform built by the sub-committees is considered and acted upon by the general committee and is then referred back to the convention for final approval. And it is on the resultant free discussion of the resolutions prepared that the splendid educational and moral effect of the convention upon its delegates principally rests. The resolutions passed in the Pittsburg gathering as the basis of future activity among the affiliated societies lose not at all when comparison is made with the ringing pronouncements of previous annual assemblies of the Federation. The Catholic stand in reference to Socialism, Divorce, and Education in all its grades is reaffirmed; civic morality is urged in resolutions calling for a clean press, wholesome correction in theatrical shows, and the upbuilding of old-time respect and reverence and obedience for authority; the spread of the Holy Name Societies to curb the viciousness of prevalent profanity and blasphemy is advocated; generous aid is assured to works of charity in favor of Indians and Colored people; the loyal adhesion of American Catholics to American principles and institutions is affirmed, and filial submission to the teachings of the Catholic Church is solemnly reiterated.

The enthusiasm of the three days' meeting must have been a revelation to the good people of Pittsburg, who cooperated with their Bishop so cordially in arranging for the splendid success that marked the doings of the convention. May its echoes inspire the generous hearts of Catholics who could not come into the direct sphere of its ardor to active energy in bringing into their daily routine that strength of civic righteousness and loyalty to Church and Government which these meetings aim to arouse! To join the Federation is gradually becoming a test of the Catholic spirit of a society organized under Catholic auspices.

M. J. O'C.

### Instinct and Intelligence

A very striking change of opinion with regard to what used to be called rather confidently animal intelligence has come over the scientific world in the last few years. The study of animals and their ways has been made a definite specialty in zoology. This department attracted a great deal of popular attention, and so much attention from the ordinary attendants at scientific meetings, as to alarm the specialists in other fields because of lack of interest in their several departments. Some years ago a section on animal behaviour was established in connection with the American Zoological Society meetings. At the Boston meeting this was so largely attended that other sections had scarcely any audience. It was thought for a time that this would teach wonderful things about animal intelligence. Above all there was the hope that it would make perfectly clear that there was a difference only in degree and not in kind between man's reasonable actions and the actions of the animals by which they accomplished various purposes. Experimental and laboratory investigation was expected to settle the whole subject. It did—but exactly in the opposite direction to that anticipated.

In a series of articles in *McClure's Magazine*, one of which appeared in the June number for the present year, and the other in August, E. T. Brewster has been discussing various phases of animal behaviour and the significance of animal action. The conclusion as drawn in the last article is that "on the intellectual side alas! the more we come to know of the minds of animals the more monumental appears the ignorance and stupidity of the best of them." The last sentence runs: "It is a hard saying; but what does any actual animal ever do that is beyond the mental power of a human idiot?" He quotes a series of experiments made by Yerkes at Harvard with mice, by Cole at Wesleyan on the racoon, by Carr and Watson of Chicago with rats, and many others on all sorts of animals. All the laboratory research and experiments emphasize not the intelligence but the stupidity of animals. They learn very little by imitation. They do form certain habits; these are quite aimlessly formed, however, and then remembered because they result in enabling them to get food, or to escape, or something of the kind. After repetitions they get used to eliminating unnecessary movements. As Brewster says, "even the monkeys, it transpires, are little given to aping one another." They only seem to ape men because they are like us in shape and naturally do things about the way we do them and therefore have been presumed, enough wrongly, to be imitating us.

At the beginning of the first article in the June magazine Brewster has a striking paragraph that represents the conclusions of modern zoology with regard to animals reasoning. After all we have heard of animal intelligence and of how foolish the scholastic philosophers were in denying all reasoning power to animals, it is rather

refreshing to read this reactionary paragraph: "Animals do not reason. If any one truth has come out of all the critical study of the animal mind that has been going on since this century came, this is it. Animals do not reason; they never have reasoned; they never by any possibility can reason. The wisest of them do, indeed, get into the borderland that separates reasoning from other mental processes; but no living creature except man ever gets unequivocally across the line." One would almost think that one was listening to some medieval scholastic philosopher laying down the absolute principle of the essential distinction between the sensitive knowledge of the animal and the reasoning power of man. It used to be the custom to declare that the deductions of the scholastics were entirely too formal to be significant, but modern experiment confirms medieval deductive science and that was evidently quite as much genuine science as our modern classified observation.

The paradox of animal training as pointed out by Brewster is that it is the very stupidity of animals that makes them capable of training. Horses have been on exhibition that were supposed to be able to count. The reason for this in Brewster's words is that "the horse is the most utterly stupid of all the dumb creatures that man has made his friends. He is so stupid that he can be taught anything, any habit that is, and having no mind to be taken up with his own affairs can be relied on to do exactly as he is told." What has been particularly tested by all the animal psychologists in their experiments on animals has been the power to count. No animal can count. They learn habits of doing things, but not of thinking about them in any way. They have a muscle memory that warns them after they have gone over a certain road a number of times just where to turn, and how, but any disturbance in their path puts them quite out, and shows that they cannot use even the other senses to correct the muscle sense until they have formed another habit. A monkey experimented with learned to get his food by turning a key, but if the key were once removed from the lock he never learned to insert it though fifty times in succession it was picked up and inserted before his eyes. He had no idea of the key as an instrument.

Father Wasmann, S.J., whose studies in "Instinct and Intelligence in the Animal Kingdom," founded on his studies of ants, have attracted very much attention, insisted on this view of animal intelligence at all times in his writings. Occasionally opponents have impugned his conclusions because they said that he was influenced overmuch by his training in scholastic philosophy. Especially was this true, they declared, because of the essential distinction which the scholastics insisted on teaching between animal instinct and human intelligence. Now that experimentation has brought modern science to the same opinion, would it be too much to ask that the scholastics come to their own again as leaders always in thinking? In his book Father Wassmann said: "Men like Thomas of Aquin would be the first to candidly ac-

knowledge and duly appreciate the results of modern observation. Yet, on the other hand, it must be granted that modern science can still learn from the great thinkers of antiquity and of the middle ages in the line of philosophical explanations of animals' life."

JAMES J. WALSH, M.D.

### A Critic of Catholic Critics

Under the pen-name "Veremundus" a certain Karl Muth issued in 1898 a pamphlet in which he severely criticised the whole Catholic literature of Germany as uncritical, and behind the times, and marked with religious bias. German Catholic literature has had to contend against tremendous odds; and yet persistent labor and struggle combined with most creditable personal sacrifices during the years of the Kulturkampf has raised it to a very flourishing state and has enriched the German book market with an ample supply of truly Catholic books. Priests and religious and laymen have spared no efforts and they have been assisted by able organizations for the spreading of Catholic works. That there was room for improvement nobody denies; but Veremundus's onslaught was wholly unjustified. He set to work as a supreme critic and mercilessly scored many of the names held in just veneration by Catholic Germany.

On the other hand, he said, the Catholics when reviewing books by non-Catholics were too severe; there should be greater latitude and "fairness," especially in regard to novels. According to him the most incompetent critics of novels are the priests. Perhaps they can tell whether a story is good for the common people or the young; but they are too onesided, too narrow, when it comes to criticizing the reading matter for educated gentlemen who need no tutoring. Only laymen can do justice to such books, because their sentiments are less estranged from the world. The priest is essentially an educator, and education and the novel are at opposite poles. The struggle of human passion is strange to him, and he is naturally prepossessed against love affairs which are an important element in the novel.

Muth's attack was ably met, especially by Father Kreiten, S.J., who, it was an open secret, had been the chief object of attack. Besides pointing out a number of flagrant inaccuracies and injustices in Muth's criticisms, he reminded him that the priest is not only an educator, but a pastor as well; that the holy sacrament of matrimony does not destroy but on the contrary presupposes strengthens and elevates love; finally that the novelist is as subject to the general laws of morality as anyone else.

Yet Muth found a host of followers who sounded the same note of lamentation, and started out belittling and condemning those who had made Catholic literature what it was, though not all of them went equally far. In a catalog of Christmas books, for instance, Pastor, the great historian, is found fault with because he did not



paint the popes black enough. The dogmatic writer Schæben, Kaulen the Orientalist, Eusebius Nieremberg, S.J., Tappehorn, whose excellent prayer books have been the consolation of millions, Meschler, S.J., R. Kralik, are disposed of in the same slipshod, high-handed manner. In 1903 Muth became the editor-in-chief of a new periodical, the *Hochland*, which is conducted in his spirit. It pretends to be Catholic and indeed contained many a good article and frequently defended the interests of the Church. But its whole tendency excites surprise, not to say, misgiving. The excellent work of Father Denifle, O.P., on Luther, was set down by the *Hochland* as a failure, pure and simple, a "derailment." But the ideas embodied in the novel "Il Santo" by Fogazzaro were thought worth propagating; a German translation of it was published in instalments and was only stopped when the book had actually been put on the Index.

A few weeks ago Karl Muth came out with another pamphlet, which he says is a consistent development of his former one. It certainly keeps up the same strain. It contains the astounding statement that the Catholics of Germany are not in a condition which favors the production of great works of poetry. Does he really not know that F. W. Weber wrote his sublime poetry chiefly while an active member of the Landtag in the very heat of the Kulturkampf? Veremundus puts himself in opposition to a large number of distinguished Catholic writers, whom he is pleased to call the "Gralmen," *Gral* being the title of a literary periodical founded two years ago, with outspoken Catholic tendencies. Nor is he without imitators. Last spring the eminent editor of the Munich *Allgemeine Rundschau* had to defend M. Herbert (Mrs. Henry Keiter), a Catholic authoress of great merit, against the cynical sneers of a mere youngster. Muth graciously allows that anyhow some progress has been made during the last ten years and mentions several authors to whom this is due. Unfortunately for him nearly all of them are "Gralmen," and several of them signed the appeal which we reproduce in essence and which it is now easy to appreciate.

"The undersigned authors believe they are acting in the interest of by far the greater part of Catholic writers in emphatically protesting against a certain method of criticizing Catholic works which has been going on for ten years and is of late becoming more violent. It is a policy of destruction. Fair and kindly criticism is always productive of good results, but what is now done by certain Catholic literateurs is neither kindly nor fairly done. They seem to make it a point to criticise the works of their fellow Catholics with the utmost severity, nay bias, while they treat those of non-Catholics with fairness and even indulgence. The praise which is lavishly bestowed on Protestants is never granted to Catholic authors. These critics pretend to stir up Catholic activity, but the only result of their nagging and condemning is the discouragement of men and women who have successfully devoted their lives to Catholic literature. Less

independent talents are even forced out of the Catholic field. We therefore appeal to the Reverend clergy, the Catholic public and parliamentary representatives, editors and publishers to disregard the grumblers, to encourage a saner tone in reviewing of Catholic books and to grant to Catholic publications what they deserve in the line of support and defense. It is not so much our own interest that prompts us to make this appeal, as the threatened future of our Catholic literature. Unless this suicidal policy comes to an end, Catholic literature can never reach its full development."

The appeal, signed by some thirty well-known authors of the clergy and laity, has made the round of the Catholic press. The apprehensions expressed in it are indeed not shared in the same degree by all those who take an interest in this countermovement. Yet they are so generally felt that the foundation of a Catholic Literary Association is seriously contemplated—We need not judge the motives of these attacks on Catholic literary productions, but it is hardly an error to consider them only as the effect of some deeper cause. They are the ripples on the surface; deep below is the tidal wave of religious indifference and of the reluctance of nature against submitting to divine authority. Thanks to the leading spirits of the German Catholics and the watchfulness of the bishops, men of the Veremundus type have never any prominence at the great Catholic congresses, and, in spite of all that has happened, we presume that it is respect for the Rock of Peter which keeps them going further.

F. S. B.

### Socialism and the Fellowship of Christian Socialists

To cement a harmonious union between Christianity and Socialism, it is deemed necessary to reduce them to their pure essentials. Only their extremes, it is often said, are irreconcilable, the superstitious outgrowths and the capitalistic incrustations on the part of Christianity, and the radical philosophical theories on the part of Socialism. The founders and leaders of the Fellowship of Christian Socialists, therefore, are making efforts critically to discern the components which, like precious metals, they attempt to amalgamate.

Let us first turn to their critical conception of the essentials of Socialism. What, in their opinion, is it that necessarily belongs to them, and what, on the contrary, must be excluded from them as a foreign element. This implies two questions, each of which requires a special discussion.

To the first question the Fellowship answered in the resolutions which it adopted in the three National Conferences thus far held. In that of Louisville, Ky., in 1906, the assembled delegates, by a unanimous resolution, expressly gave their adhesion to the principles of International Socialism and endorsed the platform and present organization of the Socialist Party of America. In the Chicago Conference of 1907, the delegates de-

clared: "As active members of the Socialist Party, we thoroughly accept the economic interpretation of social and political causes and have no desire to qualify it by any revisionist demand." The Conference in New York, 1908, made the following declaration: "The Fellowship believes in and advocates Socialism without any qualifying adjectives whatever. The Socialism it preaches differs in no way from that of the International Socialist movement, and the influence of the Fellowship is unreservedly given to the party."

Now International Socialism as set forth in the platform of the Socialist Party implies the materialistic conception of history or economic determinism, class struggle, revolution, the elimination of competition and capitalism, the introduction of collective ownership in the means of production and distribution, and finally the establishment of the co-operative commonwealth.

So, in fact, the founders and leaders of the Fellowship understand Socialism, so they interpret, recommend and adopt it in their speeches as well as writings. In the *Christian Socialist* of July 1, 1906, Deacon George H. Strobell explains Economic Determinism or the materialistic interpretation of history as follows: "In any given epoch the most important and fundamental element in shaping social, legal and political institutions is economic. This points out the determining element in social movements and enables the energy of man to be directed to the strategic point, upon the real issue. It does not deny that there are other factors, even ideal elements in history. It asserts that for men in the mass economic interests are decisive." Rev. E. E. Carr writes in the issue of Sept. 1, 1908: "The philosophy of Socialism has three main principles: 1. Economic Determinism or the Materialistic Interpretation of History. This means in brief that the method by which a race makes its living—the prevailing mode of production—shapes its religious, social, political, industrial and commercial institutions." Having laid down this as the law of social evolution, Rev. Carr attempts to verify it by the course of all history.

The class struggle is a necessary consequence of evolution by economic influence. As Engels says in his preface to the Communist Manifesto, in consequence of economic determination, "the whole history of mankind has been a history of class struggles and contests between exploiting and exploited, ruling and oppressed classes." In the *Christian Socialist* the struggle thus described is admitted and traced through all historical epochs by such writers as Rev. E. E. Carr, Deacon G. H. Strobell, Rev. E. D. Martin, R. W. Weeks, Rev. Henry E. Ward. The latter writes, Sept. 1, 1908: "The development of the race proceeded through a succession of class struggles of which the struggle of the proletariat to displace capitalism by the common ownership of the means of production is the culmination. The successive stages of human history according to this theory are Savagery, Barbarism, Feudalism, Capitalism, Socialism."

Revolution is the outcome of class struggle. Every

epoch in the latter ends with a revolution. The last revolution, as was said in a preceding quotation, will be the overthrow of capitalism and the triumph of socialism. The Fellowship clearly embraces revolutionary Socialism. "To end the class struggle by establishing industrial democracy," says Rev. E. E. Carr in the *Christian Socialist*, of April 1, 1909, "plunges the Fellowship into the very heart of revolutionary socialist philosophy." Rev. W. D. P. Bliss likewise says that Socialism as professed by the Fellowship is philosophical and revolutionary. The struggle for the overthrow of the existing social order is not mitigated by "revisionist demands," nor will it probably be free from storm and violence. R. W. Weeks approvingly quotes the words of Bishop Gore of Birmingham: "All remedial agencies have as their object a human world transformed and regenerated. *Yet that end can only be achieved through storm and conflict and catastrophe,*" and then subjoins: "I have italicized this most telling utterance. It suggests that even a Bishop has at last perceived the fateful truth of the class struggle; that even he may have done with the futility of hypocrisy of preaching universal brotherhood to those who must struggle for social justice, and may see that once more it is not peace but a sword that the Son of Man sends on earth." (*Christian Socialist*, Sept. 1, 1907.)

What are the changes to be brought about by the revolution? The leaders of the Fellowship, especially the preachers, regard private property in the means of production as the origin of antagonistic classes and, therefore, demand its abolition; they regard capitalism as the source of all social evils and, therefore, want to displace it by universal co-operation; they regard collective ownership and socialized production as the only means possible to emancipate the oppressed and open to the human race the sources of happiness and prosperity, and, therefore, contend for its speedy introduction. Accordingly R. W. Rufus Weeks defines Socialism as "the proposal to the wage-earners and the working farmers, that they should combine into a political movement for the purpose of deposing the financial class from its present domination in government and themselves taking possession of the powers of government; that they should use the powers of government for their own collective advantage in all such measures as may be beneficial, that in all these measures they should have constantly in view the determination, when the right time comes, to reconstitute the great social industries one by one, by substituting for the principle of "stock corporation the principle of co-operation." (*Christian Socialist*, Dec. 15, 1908.)

The co-operative commonwealth is marked out as the ultimate goal of the Fellowship, by its constitution, when it states: "The object of the Fellowship shall be to end the class struggle by establishing industrial democracy and hasten the reign of justice and brotherhood upon earth."

JOHN J. MING, S.J.



## CORRESPONDENCE

## London's Dull Season

LONDON, AUGUST 7, 1909.

Between laments on the decadence of English batting, and discussions on the tax on unearned increment, there is little news to send from England just now. The debate in the Commons on the Indian Budget was lively, however, and government defense of repressive measures in India which abrogate essential liberties was far from satisfactory. The unrest and dissatisfaction there was blamed to the one-sided character of education in the country which has been too purely literary, and which has produced as its natural fruit a crop of agitators with political ideals opposed to the true aims of government. Steps are to be taken to encourage technical and primary education as an offset against that of a purely literary type. Referring to the murder of Sir C. Wyllie at the Imperial Institute, the Master of Elibank, under-secretary for India, declared that in England Indians found themselves more or less ostracized, and in consequence became at times morose and embittered. "Our Indian fellow subjects do not understand the rough and somewhat satirical humor in which Englishmen are accustomed to address each other, and they are apt to resent what appeared to them to be reflections on themselves and on their country. Indeed, I have reason to know they are apt to regard observations of that kind as the outcome of racial and local prejudice."

At a Requiem on the occasion of the translation of the remains of eleven priests from the old cemetery of St. Augustine's, Manchester (which has been purchased by the city), Bishop Casartelli pointed out that the function was an unique one. The first of the eleven was buried in 1820, the last in 1845. "These were our fathers and pioneers in religion," he said. "The clergy of the present day had reaped where they a hundred years ago had sown. At that time there were only two priests in and around Manchester. It was the day of small things for Catholics, and their one little chapel was in Rook street. In all England and Wales the Catholic population numbered about 60,000. Those were serious and terrible times for the Church. No fewer than three of the eleven priests suffered from mental breakdown, and two of the others died from typhus fever. These two facts give some idea of the kind of life, the hardships, the trials, physical and mental, then experienced by the Catholics."

The present Diocese of Salford, which includes the great city of Manchester, counts no less than 332 priests, with a Catholic population of 283,000.

The Anglican Bishop of Manchester finds himself in an unpleasant position. Some time ago the Rev. M. A. E. Foster, Vicar of St. Luke's, Preston, divorced his wife. In January last he announced to his congregation that he intended remarrying. The parishioners are in full sympathy, but the Bishop refuses his consent. The marriage was announced for last week, and a neighboring vicar was to officiate; but at the last moment the Bishop forbade him to take part in the service, and the marriage has been postponed.

The Rev. Mr. Henly, the Anglican Rector of Wolverton, has been deprived of that living by sentence of the Court of Arches; after the defendant by a lawful citation had been persuaded to answer certain articles, heads, positions, or interrogatories concerning his soul's health, etc. The charge against him, it will be remem-

bered, was that of being a Ritualist, and conducting a service resembling Catholic Benediction. The severely clerical element of the Anglican church deplore the Bishop of Oxford's recourse to the court of Arches.

G. B. Shaw's play, "The Showing-up of Blanco Posnet," which the censor refused to license in England, is to be produced at the Abbey Theatre, Dublin, during Horse Show week, if Lord Aberdeen does not prohibit it. The Abbey Theatre belongs to Lady Gregory, Mr. W. B. Yeates and the Irish National Theatre Company. Only an Irish author can have a play produced at the Abbey Theatre and Mr. Shaw's claim is that he has Wexford blood in his veins. His mother was Miss Elizabeth Gurly, daughter of Walter Bagenal Gurly, of Wexford, whose sister Hannah became a nun at Maryborough in 1824, and founded the Presentation Convent, Stradbally, Queen's County, in 1860, dying there twelve years later, on April 18th, 1872. Miss Elizabeth Gurly married Mr. George Shaw, of Dublin, whose eldest son is George Bernard Shaw, born on July 26th, 1856. His mother's grandfather was Joshua Tench, of Wexford, whose name is well known in connection with the Insurrection of '98. Mr. Shaw appeared first in London in November, 1876, and was successively musical critic for the *Star* and *The World* from 1888 to 1904.

G.

## Cologne's Eucharistic Congress

COLOGNE, AUGUST 9, 1909.

It is hardly to be expected that the accounts sent over to America descriptive of our great Eucharistic Congress have gone into the details which especially appealed to us here. You have been told, of course, of the vast crowds in attendance at all of the celebrations, of the imposing retinue of dignitaries from near and far who came to add to the splendid pomp of the festival days; the excellent character of the learned and edifying papers read at the several sessions at least has been sketched in the press reports and the enthusiasm of faith manifested in the processions of the Blessed Sacrament so singularly well arranged and carried out, no doubt has been commented upon. But the feature in all the incidents of the days most gratifying to us of the home-land has probably been considered not important enough to form matter for press despatches. I refer to the spirit with which the good people of Cologne entered into the impressive doings of the Congress—a spirit at once full of edifying faith and ardent in its purpose to make these days really "glory days of the King."

Every morning the city churches overflowed with the great congregations gathered to assist at the solemn Masses, the attendance being especially strong at those shrines in which the visiting bishops pontificated. The streets were exceptionally well decorated with flags and banners and garlands, even out-of-the-way districts wearing their gala day attire. The conduct of the people throughout was admirable. A parish priest from Berlin remarked to me during one of the public functions that the bearing of the vast crowd in attendance was altogether in accord with the earnest, religious character of the celebration. Our visitors, especially the French and Italians, who never have similar experiences at home, whilst deeply edified were astounded at the virile religious spirit of our Cologne Catholics. How could it be otherwise, when even a venerable pastor of Catholic Rheinland assured me to-day, with tears of joy in his eyes, that he had never in his long years of active service witnessed so striking a manifestation of Catholic faith

as that which welcomed the Papal Legate, Cardinal Van-nutelli, throughout his trip up the Rhein to Cologne. The dear old priest had a thousand details to tell me of that journey, of the crowds that thronged the banks of the picturesque river shouting their glad greetings to the representative of Pius, and of the beauty of the decorations flung out from the age-old castles along its course to bid him welcome in his coming.

Many an eye was wet during the triumphal march of the Legate through the living walls that lined his way from the landing-place to the Cathedral. "What splendid behavior," said a French abbé behind me in the procession, "one could fancy himself in a procession of the Blessed Sacrament." General astonishment was expressed by our visiting friends from other lands over the respectful demeanor of all in the presence of the Legate. Every head was bared as he passed, soldiers and police officers saluted him and his retinue, and as the stately Prince of the Church raised his hand to bless the people on his way even the Protestants along the line bent their heads before him. Cologne may indeed be proud of the gracious courtesy of her citizens, and the Catholic world is not slow in giving expression to the inspiration which springs out of the enthusiasm of the vigorous loyalty their faith portrays!

Another gathering is announced, that of the Görres Society for the fostering of learning in Catholic Germany, whose meetings will be of interest to Catholics the world over. This body will convene this year in Regensburg from October 4th to October 6th. The Görres Society, as your readers may know, is an organization that has fittingly lived up to the scholarly name of Joseph von Görres, in the thirty-three years of its existence. Its published year-books, its learned volumes sent forth from the press, its research work in the domain of history are among the best evidences we have to-day of the fruitful labors of Catholics in the literary world of Germany. One of the questions which will come up for discussion in the Regensburg meeting is the problem already studied in the Paderborn congress of the society in 1907 and in the Limburg Congress of 1908, the founding, namely, of an Oriental Institute in Jerusalem. The members of the society seem to be convinced that the project will be successfully provided for this year. M.

### The Spirit of France Working Southward

ROQUETAS, SPAIN, JULY 31ST, 1909.

Doubtless the events of the past few days in Spain have been published in the secular press. Spanish affairs, when of a sensational nature, are not slow in reaching London and New York. The local coloring and exaggeration which are generally added, make it difficult for English and American Catholics to understand things as they really are. Hence, I think, a clear account of the present trouble in Spain may be of interest.

That the existing government in Spain is Catholic is beyond question. Maura the leader of the Ministry has always shown himself a practical Catholic, ready to defend the interests of the Church. That Spain has advanced materially by leaps and bounds under Maura's administration is evident to anyone who has watched closely the course of events during the past few years. Maura has made personal, material sacrifices for the good of Spain. His government has been honest. It has been too honest for the Liberals and Republicans who have found themselves lacking in government funds during the past few years. True, Maura has not received the sup-

port of the Carlist and Integrist parties, both strongly Catholic. The first withholds its support principally out of loyalty to the cause of the Carlists. The Integrists question the sincerity of the Catholicity of the present government. Their duties to Church and Spain were lately defined by Pope Pius X. Neither, however, is connected with the present disturbance. It is the Liberals and the Republicans that are giving trouble.

The Liberals oppose the Government on principle. They want to be in power; they do not relish being "outs." The Republicans of Spain are a dangerous element. They are opposed to Church and King. France is their model government! Their hatred of religion is even greater than their hatred for the King. For the most part they draw their recruits from the slums, from workmen of an irreligious, discontented class. Their leaders are unscrupulous and full of hatred for the Jesuits and Religious Orders, which they know are the guardians of Christian education in Spain. Calumny is their favorite weapon. They work upon the credulity of the ignorant, blaming the Government and the Religious Orders for everything that goes wrong. It is the Republicans, grown strong by the secret aid of former Liberal governments, and the discontent following the Cuban and Philippine wars, who have been waiting for an occasion for an outbreak against the Government and Religion. The occasion came with the trouble at Melilla.

The Moors of the Riff country made a murderous assault upon Spanish workmen. The Spanish commander at Melilla took prompt action and fired upon the Moors. A war is the result. Attack after attack has been made against the Spanish position. Señor Maura, declaring that Spain desired neither war nor conquest, was forced to send thousands of soldiers to Africa to meet the fanatical attacks of the increasing army of the Moors. The trouble came unfortunately at an inopportune moment. The new conscripts were not perfectly trained; the Government was forced to call upon the Reserves. Some of these had married since leaving the army. Now came the chance for the Republican leaders to play to the gallery. The fierce attacks of the Moors at Melilla and the deaths of Spanish soldiers were heralded in the Republican and Liberal press. "What barbarity to tear these soldiers from the arms of their wives and send them to the battlefield of Africa to die. Where is the honor of Spain if they must die?" "The war is to protect the interests of the rich, not the interests of the poor." "Away with the Religious! Down with the Monarchy!"

The irreligious, anarchistic spirit broke loose, especially in Barcelona, the great commercial city of Spain. The Republicans and their friends, the Socialists and Anarchists, to show their love and loyalty to Spain, stormed the convents of unprotected nuns and hurled themselves against the doors of those angelic comforters of the aged and dying—the Little Sisters of the Poor. Nothing was too sacred for their sacrilegious desecration. Churches, even that grand old monument, Santa Maria del Mar, were attacked and attempts made to burn them to the ground. A Marist brother was brutally murdered and others of his community wounded.

Martial law was declared. Troops were hurried to Barcelona as fast as several destroyed bridges, torn up rails and cut telegraph wires, would permit. The streets of Barcelona were quickly sprinkled with sand, that ominous warning of the artillery. The murderous mobs were cleared away with cannon. The dead and dying were gathered up and all warned to remain at home.

In some other parts of Spain there have been outbreaks. The Government seems now to have the situation well in



hand. In Valencia a leader of the Republicans has been lodged in jail for exciting rebellion. What will be the end of it all? So far it is an attack upon religion and order masked under the cloak of opposition to the war. The Republicans are not storming the Government Barracks but the convents and monasteries. It is less dangerous. One word in conclusion. Spain is a Catholic nation. There can be no doubt of that. These men, who are a minority, and who are bringing disgrace upon their country and would efface even the past glorious history of Spain must not be thought to be Catholics. They are neither Catholic nor Protestant, but are plain enemies of all religion and morality. In a word, the present outbreak is the *spirit of France working southward*.

C. J. M.

### The Austrian Parliament Adjourns

INNSBRUCK, AUGUST 8, 1909.

The most important political event in Austria during the last month has been the closing of the Reichstag, which took place during the week of July 17. The results of the session have been practically nil. Not that there was not plenty of work cut out for the legislators. There are any number of important questions to be settled, as for instance the Budget, and the settlement of the question of the privileges and relations of the various peoples that make up the Austrian Empire. The barrenness of this parliament has been due to the obstructionist tactics of the anti-German parties, helped on by the Social-Democrats. Interpellations, points of order and privileges and what not, have been put to the chairman by the hundred. It was openly the endeavor of the obstructionists to bring about the fall of the Bienereth ministry or, failing that, the proroguing of the Reichstag by which means they might indirectly attain the former aim. Following upon the closure both sides set about the task of justifying their course of action before the electorate. An appeal was made to the Germans of Austria by Dr. Lueger and the other leaders of the Christian-Socialist party. Besides the just reform of the finances and the unravelling of the entanglements between the nations of Austria, this party demands a thorough reform in the order of business in Parliament. Nothing could show better the absolute necessity of such a reform than the tactics pursued during the past few years which the parliamentary procedure at present in vogue in the Austrian Reichstag has made possible. Until this reform is carried through there is little hope of any effective legislation.

On July 9 occurred the death of the former Premier, Kasimir Badeni, who was at the head of the Government from September 29, 1895, until November 28, 1897. His tenure of office was chiefly remarkable for two things, his language ordinances, which brought on the political storm of 1897, and his persistent resistance to the confirmation of Dr. Lueger's election as Mayor of Vienna.

In the previous week, on July 3, two armored cruisers of the new battleship division were launched at Triest. On July 5, the Emperor-King opened the last stretch of the railroad which connects Upper-Austria with the Adriatic and completes a new route between Hamburg and Trieste. This stretch runs from Badgastein to Spittal-on-the-Drau, and its construction was of great difficulty as it required the construction of a tunnel under the Hohe Tauern, 8,550 metres in length, the second longest in the Austrian Alps. The time of construction was seven and a half years.

June and July have been remarkable for an extraor-

dinarily long spell of cold and wet weather. In the Alps this has resulted in an abundance of snow, which in many parts has given rise to disastrous avalanches, and the melting of which has raised the level of the Rhine, the Danube and the Moldau high over the limit of safety. The unprecedented rain has caused great loss to the crops, and, in the Tyrol and in Switzerland, great financial loss through the immense falling off of the tourist traffic consequent on the unfavorable weather.

Following upon the failure of Dr. Lukacs to form a new Hungarian ministry, the Emperor-King has again entrusted the Werkerle ministry with the conduct of affairs until the autumn.

On his way to the centennial celebration in Innsbruck at the end of August, the Emperor Franz Joseph is expected to stop at Hall, the quaint little city five or six miles to the west of Innsbruck, in order to visit the tomb of the Venerable Archduchess Magdalena of Austria, one of his ancestors, who lived and worked in Hall during the latter half of the sixteenth century. The Archduchess, the introduction of the cause of whose beatification is being strongly urged, was the daughter of the then Archduke of Austria and Anna, the sister of Ludwig II, the last king of Hungary, who fell in the war against the Turks in the battle of Mohacs. She thus represents and personifies the two great halves of the Austrian-Hungarian monarchy, and it is felt that her beatification would do much to unite more closely Austria with Hungary, not only in a religious, but also in a political, national and social way. The Venerable Archduchess was the foundress of an institute of women in Hall that for many decades was notable for its work of relief of the poor and the sick. The foundation fund still exists and is used for the same purpose. Her activity extended into the educational field, and was evidenced in this direction not only in the foundation and support of German schools, but in the number of Tyrolean students she sent to the then famous educational establishments of Germany in Ingolstadt, Dillingen and Munich, and to the recently opened Collegium Germanicum in Rome. She labored no less earnestly in the endeavor to lessen and even break down the un-Christian distinctions between the nobility and the other classes of society. This is beautifully evidenced by her intercourse with Philippine Welser, themorganatic wife of her brother Ferdinand, as well as by her plan for the institute for women of all classes of society, and which was, as a matter of fact, frequented by all classes. Finally she often acted as a peacemaker in public as well as in private difficulties, so much so that the papal decree, which accorded her the title of Venerable, calls her "*sequestra pacis*." Hers is undoubtedly one of the most beautiful and amiable figures in Austro-Hungarian history. It is not presumptuous to hope that in her beatification she would be "*sequestra pacis*" for the kingdom of the Hapsburgs.

M. J. A.

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The municipality of Rome has sanctioned a contract for the joining of Rome with the sea. The project has been in the air for over four years past, and consists in laying down a grand boulevard about 20 miles long and 66 yards wide, going from St. Paul's Gate to Ostia. The road is to be bordered by trees, and is to be divided off into sections for foot passengers, automobiles and trams. It is hoped to have the opening ceremony in 1911, when Rome will once more, as in the days of its past greatness, become a seaport town.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 21, 1909.

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### A Suggestion for the Federation of Catholic Societies

There could be no clearer evidence of the influence of The American Federation of Catholic Societies than the growing desire every year on the part of those who control our most important Catholic works and movements to have this vast organization recommend their interests to the public. Reading over the resolutions taken at the eighth annual convention, one is astonished at the number and variety of things that came up before the Committee on Resolutions. Indeed it seems that for order's sake the committee itself had to be divided into sections, each with its sub-committees, so that the interests to be considered might be classified, and duly studied by committeemen who for the most part were specialists in the subjects laid before their attention.

No doubt the tendency to obtain the endorsement of the Federated Societies will grow every year, as new organizations will be constantly entering into the Federation. Even now the printed report of the resolutions reads like an annual message of the President, or the recommendations of an Ecclesiastical Synod. Evidently there must be a limit to the resolutions drawn up at these conventions. It is already a question if the very multiplicity of the resolutions does not defeat, in great measure, the purpose for which they are made. It would seem that so far, at least, as the general body of the Federation is concerned, it is desirable to agree upon a few very definite and practical points, and to turn the whole machinery of the organization upon their accomplishment. Other points might be mentioned, and recommended in proportion to their importance, for such local branches of the Federation as may deem them most necessary and feasible. We should then expect to find in the annual report submitted to the subsequent convention an account of the results effected in accordance with the resolutions.

### Immigrant Homes or Federal Patronage?

Some of the charges of Commissioner of Immigration Williams, of the Port of New York, against the Homes for the reception of immigrants were so startling and others so incredible that it was difficult to conceive the motive which animated them, until the usual inspired article followed in the daily press, intimating that the Commissioner believed that the reception and care of immigrants should be placed entirely under Federal control and patronage. This, of course, would imply that one after another the many homes and bureaus for the reception of immigrants would have to go.

No intelligent person will believe that those in charge of the Swedish Homes under Lutheran management had any part in placing any of the girls confided to it in questionable homes; and it is silly to expect that anyone will credit the story that in the Polish Home a rubber tube stuffed with sand was used to chastise indocile immigrants. As several of our daily newspapers have remarked, the faults found with these homes are very trivial in comparison with the disorders, often criminal, imputed to some of the employees of Ellis Island itself. Yet no one would dream of abolishing that institution. It looks very much as if an overweening desire to increase the Federal patronage in this port had led the Commissioner to an over-hasty action, without giving the homes in question an opportunity of meeting his charges. As told elsewhere in these columns, the beneficial services of all these homes to the immigrants who have been coming into the New York port for the last fifty years are entirely too valuable to be sacrificed for the motive of increasing places and salaries for parties who will take only a political or mercenary interest in the immigrant.

### Reviving Interest in the Pope

Pius X is becoming an object of interest to the reviews and magazines. In the beginning of his Pontificate journalists treated him very severely. They wrote despatches, paragraphs and articles contrasting him with his predecessor, and representing him as a man with very good intentions, but comparatively little intelligence, of the narrowest parochial limitations, popular enough with the poor, but ignored by the great ones of the earth, and altogether incapable of carrying out the diplomatic projects, in which, according to them, Leo XIII had so transcendently excelled.

The journalists could not have made a greater professional mistake, for it is the suicide of any profession to lower in the estimation of its patrons the persons or things in which they would be naturally most interested. The Pope and the Papacy, no matter who, for the time being, may occupy the Papal chair, must necessarily be an object of interest to the world, and therefore an essential part of the stock in trade of the newspapers.



After having tried, and in some measure succeeded in lessening the interest of their readers in the present Sovereign Pontiff, the newspapers for a time neglected to speak of him at all; and, except for an occasional report about the acuteness of his rheumatism, or the weakness of his heart, or the reception in public and private audiences of parties who were usually mentioned with more distinction than himself, as little was said of Pius X as of the President of a Southern Republic in time of peace. This would not do; especially in summer months and other dull newspaper seasons when parliament and congresses and courts and theatres are closed. Hence no doubt the renewal of interest in Pius X.

One pretentious reviewer, René Lara, in the *Fortnightly Review*, seems to have achieved the remarkable feat which others, however, regard as all too easy, of having obtained a private audience with the Pope. This writer consumes an entire signature of the August number in order to tell us that he could not speak Italian, and could not, therefore, understand what the Pope said, so that he had to fall back adroitly on some of the published letters of the Father of Christendom in order to explain to the world some of his sentiments and policies. The explanation could have been made more intelligently by a proper study of the documents, without an audience at all; still, of course, the fact of the audience was necessary to get the article before the public.

Strange to say, in all this rigamarole, there is not a word about the real achievements of the Sovereign Pontiff: his reordering of the dioceses in Italy; the reform of the Roman congregations, and of the entire Canon Law of the Church; his masterly resistance to the French Government, and his recovery, after centuries, of untrammelled jurisdiction over the Church in France. Without disparaging the greatness of his predecessor, it is safe to say that the diplomatic policy which Mr. Lara attributes to Leo XIII would never have succeeded in preventing the French Government from pillaging the Catholic Church, or in recovering for the Pope the free and immediate ecclesiastical jurisdiction in that country which, thanks to his courageous and skilful policy, Pius X now enjoys.

### The New French Cabinet

Briand, who succeeds Clemenceau, is a man of inglorious fame. Of his appointment *L'Action Francaise* says: "We owe four things to Briand, and a fifth might be mentioned. He has made laws of separation and evolution which were a trap for the Church. He took sides openly and violently against our only ally in Europe. He preached desertion and insurrection to the army. He urged the workmen to a general strike and to revolution. Such is his way of thinking on our religious, foreign, military and social questions; and his conduct has been in keeping. He has had difficulties with the police, difficulties with the court of St. Nazaire, difficulties with

the courts of Rennes and of Aedon, and after all he has found himself destined to the Ministry; he held the seals of a Minister of Worship last week and with that he becomes Minister of Justice to-day. Voila!"

How has M. Briand come to hold the pre-eminent post of President of the Cabinet? Strange though it be, the situation is not without explanation. M. Briand is a Socialist, while the majority of the deputies are Radicals. It has been remarked that the French Cabinet of Deputies is strangely inconsistent. The whole policy of Clemenceau was one of incoherence. The succession of Briand to Clemenceau is only another phase of it. When he resigned his premiership into the hands of Fallières he was asked, it is said, "but whom shall I choose in your place to organize the cabinet?" He replied with disdain, "M. Lasies,"—the member from the Right who several days before had severely arraigned Clemenceau's policy. After this ironical suggestion he proposed the name of M. Briand. He felt sure that the new minister would continue his own policy and at the same time he would be revenged on the Radical majority who had so ignominiously cast him out, by placing at their head a socialist and an anti-militarist. Unwelcome though the new chief was, the *bloc* majority had to submit. They looked to their own security in the impending elections. No one in their own ranks could lead them to victory and they surrendered to Briand, the shrewdest of them all. Fallières and the majority had to accept him, because he was imposed on them by the Freemasons. He was the choice of the latter because he was the author of the law of separation; for it was Briand that planned it; it was Briand that secured the passage in the Chamber; it was Briand that directed its execution and it was he who strove to enslave the Church while pretending to liberate her. It was Briand in fine who, seeing his schemes foiled by Pope Pius X, succeeded by degrees and under cover of the law, in despoiling Catholics. Let him be the secret ally of the worst revolutionists; let him put in jeopardy the social order of the country, what matters it? He has one merit sufficient to recommend him: he is an enemy of the Church. "Catholics, however," says the *Univers*, "have no reason to be dismayed. let the *bloc* identify itself with Briand's rascality. It may still be the best thing that could happen. Clemenceau's humiliating fall has been a comfort as the chastisement and the counting out of an enemy of God. It is a comfort, too, to know that Briand is an enemy and an open one."

### A Combination in Restraint of Morality

It seems that there is but one newspaper in New York that dares to speak openly about the moral degradation of the theatre. The *New York Press* stands alone as an independent critic of the vile plays which the theatrical syndicate is determined to force upon our theatres. For a time the *New York Tribune* permitted its distinguished

dramatic critic to speak his mind freely about the wanton and obscene performances of the past season. To the amazement of every respectable citizen, he has been forced to resign his position because the newspaper which he had served so brilliantly for over forty years could not afford to lose the advertising patronage of our theatrical managers.

But a week ago we published the pathetic appeal of Rabbi Alexander Lyons to the Jews of New York to exert their influence on the theatrical syndicate, which consists almost exclusively of Jews, and to compel them to remove from the stage the indecencies against which there was such an outcry last spring. His brave admission that the Jewish managers are responsible for the shameful conditions of the theatre, and that Jewish patrons could remedy the evil, was worthy of all praise. If we cannot have a free Press, at least there is some hope while we have a free Pulpit.

One would expect that the retirement of the most distinguished journalist of America from a newspaper which once prided itself on being the expression of the "New England Conscience," simply because he could not conscientiously refrain from censuring a pornographic stage, would have elicited from our more respectable newspapers a cry of protestation. It seems that but one of them dares express sympathy with him, or resentment at the submission of a once great newspaper to the theatrical advertisers for a paltry bribe.

For the past month one New York daily has been regaling its readers with stories of its independence of the advertiser, and with letters of commendation for its self-sacrificing course. Another daily prints at the head of its editorial columns that its design, among other things is to inculcate just principles in morals; still, neither of these papers seems to resent the retirement of Mr. Winter, and both of them still continue to announce plays which he and the *New York Press* felt bound to condemn. Here is a moral issue, perhaps the most significant that we have had in any of our great cities for years. When early this year Archbishop Farley denounced the depravity of the stage in New York, some of the managers sneered at his denunciation, but they very soon learned that they did so to their cost. Apparently they consider that his censures have been forgotten, or that they are powerful enough to ignore or to resist successfully an outraged public sentiment. In another month our city will be filled with hundreds of thousands to take part in the Hudson-Fulton celebration, and no doubt our theatrical managers hope to allure them to the scenes of debauchery which they are already announcing on their posters. With the press bribed by the theatrical syndicate, there is left us in the pulpit the only channel of appeal against these enormities of the press, as well as of the stage. Hitherto, the stage alone was the object of denunciation. Now, the press, with but one exception, sharing in its degradation, should also share the censure. One is quite as sensi-

tive as the other to the withdrawal of support, and a concerted effort on the part of the pastors of all the churches in Greater New York would very speedily bring the theatrical manager and the newspaper editor to their senses.

### Mr. Winter's Ideals of Criticism

Although every respectable element in the community is under obligation to Mr. William Winter for the high ideals to which he has devoted his career as dramatic critic, Catholics especially should appreciate the principles which he has labored so persistently to inculcate, and they remember also his occasional dignified and eloquent expressions of regard for their own most cherished traditions. The loss of his high moral influence in this community would be altogether deplorable, and it is inconceivable that a man of his powers should not find every opportunity for their exercise. In view of the cause for which he has sacrificed himself, it is well worth recalling his own sense of his obligation as critic:

"The task of the critic exacts specific qualifications and steadfast allegiance to high and stern principles, intellectual and moral. It is a part of his duty to know the literature of the drama; to discriminate between declamation and acting, betwixt appearance and impersonation; to see the mental, moral and spiritual aspects of the stage, and likewise to see the popular, the expedient and the mercenary aspects of it; to make due allowance for all obstacles that confront well-intentioned endeavor; to hold the scale true; to reach the intelligence of a great public of miscellaneous readers; to respect, as far as possible, the feelings and ambitions of actors; to praise with discretion and yet with force, displaying somewhat more than the fervor of an animated clam; to censure without undue severity; to denounce, explicitly and as often as necessary, the influences, often operant by misuse of the stage, that would vitiate taste and morals; to think quickly and speak quickly, yet make no error; to check, oppose and discomfit, on all occasions, the leveling spirit of sordid 'commercialism,' which is forever striving to degrade every high ideal and mobble it in the ruck of mediocrity; to give not alone knowledge, study and technical skill, in the exercise of literary art, for the good of the theatre, but, also, the best power of the mind and the deepest feelings of the heart to the celebration and embellishment of the labor of others."

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Last week the strikers in the city of Stockholm, for the first time since the inception of the general strike, began to show signs of active violence and rioting. Dynamite was stolen from a building in the city, electric wires were cut, and preparations made to destroy the street-railway trackage. Happily the members of the Committee of Safety have thus far frustrated all attempts to damage property.



### THE FOUNDER OF THE SYDNEY "FREEMAN'S JOURNAL."

The Very Rev. J. McEncroe, Pastor of St. Patrick's District, Archdeacon of Sydney, New South Wales, and founder of the *Sydney Freeman's Journal*, was born at Ardsalla, County Tipperary, Ireland, on December 26th, 1795, and died in Sydney on the 22d of August, 1868. The *Sydney Herald* of the 24th of August, referring to his death, said: "His hearty devotion to his own Church, and his fearless vindication of what he deemed the inalienable rights of his co-religionists, never embittered his social relations with those who were conscientiously opposed to the Roman Catholic faith; his unswerving independence, sterling friendliness and manly candor being thoroughly appreciated by all. Where he could agree with any of his fellow citizens, Catholic or Protestant, for any common end, he was glad to co-operate with them. When he 'knew himself to be conscientiously and hoplessly opposed to their convictions, it was his wont to remain silent rather than be foolishly disagreeably and needlessly aggressive."

For thirty-six years he was a leading figure in New South Wales. He arrived in Sydney in 1832, and from the day of his landing on the shores of Australia to the day of his death he may be truly said to have had a leading part in the development of religion, and to have been identified with every beneficent agitation carried on in the Colony, whether for the amelioration of the prisoners' lot, or for the happiness of the Colonists. In 1838, when the clergy were convened by Archbishop Polding at Campbelltown to deliberate on measures that might be adopted to promote the interests of religion, Father McEncroe represented the opinion of the great body of the assembled priests, when he suggested, as the one great remedy for which all hearts yearned, that new dioceses be formed, and Irish Bishops be appointed to them. This matter of the erection of the Episcopal Sees in Australia may be said, indeed, to have been one of the main objects to which he directed his energies throughout his whole missionary career. He was the first to suggest to the Most Rev. Dr. Murray, Archbishop of Dublin, as far back as the year 1832, the expediency of appointing a Bishop to the Australian Church. In his letters to the Archbishop of Dublin he writes: "There are 16,000 or 18,000 Catholics in this Colony, not one half of whom hardly ever see a priest. The present Governor is friendly to us. £500 in addition to £300, have been voted for the Catholic chaplains and schools for the next year. Five or six priests are absolutely wanted here. I intend to memorialize the Secretary for the Colonies on this and other matters connected with the Catholic affairs of New South Wales. I am sure that any well recommended priest, who would apply as I did, would meet encouragement. We want very much five or six competent schoolmasters; each would get about £50 a year. I have the appointment. What a blessing if I could procure two or three of Mr. Rice's brothers! Please speak to him. I will pay their passage money on their arrival in Sydney. We should soon have subjects for their Order, and thus be able in time to supply all the Catholic schools with proper teachers. Catholic books are very much wanted. The number of converts is considerable in the Colony, considering the little opportunity of instruction."

"The Holy See should provide this place with a Bishop. It is the most neglected portion of the Catholic world. The Vicar-Apostolic at the Mauritius can do but little for this place; by proper care it can be become an interesting portion of the fold of Christ. The youth are docile, enterprising and tenacious of the faith. I have an arduous mission in Sidney with a population of five thousand souls, and am called at an average of once or twice a week to attend sick calls at the distance of from twenty to forty miles." The Mr. Rice to whom he refers was the

famous Brother Ignatius Rice, the Founder of the Irish Christian Brothers. In 1851 when the Bishop of Melbourne was about to proceed to Rome to pay his visit *ad limina Apostolorum*, Father McEncroe wrote to enlist his influence for the erection of new Dioceses, for which he had himself already petitioned the Holy See. Twelve years later we find him again urging the erection of new Sees. This time he writes to the Most Rev. Dr. Cullen, Archbishop of Dublin. It was mainly through his representation that soon after, the Sacred Congregation of Propaganda, at Rome, resolved on the formation of new Dioceses throughout New South Wales. Bishops were gradually appointed for Maitland, Bathurst, Goulburn, and Armidale, and "where in 1863 there were about 100,000 Catholics with only a few priests, and few churches and few schools, there are now," say His Eminence Cardinal Moran, who wrote in 1893, "about 300,000 Catholics, with a Cardinal, Archbishop and Six Bishops, besides 330 priests, 180 teaching brothers, 1,400 nuns and a grand array of beautiful Churches, Convents, Colleges and schools."

When Father McEncroe reached Sydney one of the first duties that devolved on him as Catholic Chaplain for New South Wales was to visit the poor Catholic convicts, to instruct them, and in particular to prepare for death those who were sentenced to the extreme penalty of the law. He was indefatigable in all this work of the ministry, and his toil was blessed with abundant fruit. It was remarked that several of the Protestant convicts under sentence of death asked for his ministrations and were received by him into the Church. The arrival of the Rev. Dr. Ullathorne, in 1833, and of the Right Rev. Dr. Polding, in 1835, with a missionary staff, lightened in some measure the burden of the duties that devolved on the earlier chaplains. In 1839, at Dr. Polding's request, Father McEncroe accompanied by Father Richard Walsh, and Mr. Harding, a catechist, proceeded to Norfolk Island. Father McEncroe remained there for two years, and among his other labors to promote the spiritual welfare of the convicts, it is recorded that he erected a neat chapel, under the invocation of St. Vincent de Paul, who, in his own days, had been the Apostle of the galley slaves of France. In his leisure hours he composed a small work entitled "The Wanderings of the Human Mind in Searching the Scriptures," which was printed in Sydney in 1841. In his dedicatory address to the students of Maynooth College, his own Alma Mater, he says: "I have traversed several of the United States of America, and wandered through the maiden and picturesque regions of Australia in search of the scattered sheep of the Catholic fold. I have conversed with persons of almost every creed and clime, and mixed with men of the most diversified ideas and pursuits; with men of learning, experience and virtue; and men of the most abandoned and desperate character; till, at last, I find myself stationed in Norfolk Island, one of the most beautiful islands of the great Pacific Ocean—now converted into the great prison house of the British empire. . . . I beg most earnestly to recommend myself and about 900 unfortunate prisoners under my spiritual care to your pious prayers and remembrance when you stand before the Divine Victim of man's redemption present on the holy altars; and that you join in earnest supplication to the Mother of God, and to St. Vincent de Paul, the patrons of Norfolk Island; and to the spirits of the just made perfect in the Lamb, through whose all atoning Blood alone we hope for mercy and pardon of sin, that the Giver of all good gifts may grant us the grace of true faith, firm hope and ardent charity, a good life, a happy death, and a glorious immortality—which God has promised to all that fear and love him."

These lines were written in 1840. Toward the close of 1858 Father McEncroe was deputed to proceed to Ireland, by the Fellows of St. John's College, to secure a learned and distinguished president for that institution, and he was commissioned at the same time by his Grace, Archbishop Polding, to procure

some zealous missionaries to carry on the work of the Sacred Ministry in Australia. Before the close of 1859, he fully executed the commissions entrusted to him. For St. John's College he selected the Rev. John Forrest, D.D., who had read a distinguished course in Maynooth College, and had subsequently, with no less distinction, completed his theological studies in the Irish College, in Rome. In furtherance of the other commission, he visited several Bishops to make known the wants of the Australian Church, and to solicit their aid. In a letter forwarded to Archbishop Polding from Limerick on the 9th day of June, 1859, he incidentally remarks: "The Rev. William Lanigan, a priest most warmly recommended by the Archbishop of Cashel, is disposed to go to Sydney. The Bishop of Limerick recommended yesterday to his priests the wants of the Australian Mission, and his wishes to relieve them. I am on my way to Westport regarding the six Sisters of Mercy for New South Wales." From All Hallows Missionary College he addressed a circular to the Irish Bishops, which presents interesting details concerning the Australian Church in those days.

In 1860 Father McEncroe took charge of St. Patrick's parish in Sydney. He was ordained a priest in the year 1820. He was well versed in the Irish tongue, and for the convenience of students, he published in 1820 a new edition of "Donlevy's Catechism" in Irish and English, adding in the end a beautiful Irish poem on the "Life and Death of Our Saviour," written in the fourteenth century. He held for a short time a professorship at the Diocesan Academy, Navan, County Meath, but very soon, at the invitation of the Right Rev. Dr. England, he resolved to devote himself to the American Mission in the Diocese of Charleston, South Carolina. For seven years he labored there with great zeal, and merited the esteem and approval of his Bishop, who was the great ornament of the American Hierarchy in those days. Returning to Ireland in ill health, in 1829, he learned there the desolate condition of the Catholic exiles in Australia. He used to relate in after times how, while staying in Clonmel, he saw a number of prisoners huddled together setting out from prison to quit their country. He hastened to the bookseller's shop, purchased a number of small prayer books, and threw them into the van for the use of the prisoners. He afterwards had the pleasure of seeing one of these very prayer books in the home of a comfortable settler on the banks of the Hawkesbury. All the Bishops of the Ecclesiastical Province of Sydney were assembled around his bed in his dying moments, and Dr. Polding, Archbishop of Sydney; Dr. Murphy, Bishop of Hobart Town; Dr. James Quinn, Bishop of Brisbane; Dr. Matthew Quinn, Bishop of Bathurst; Dr. Murray, Bishop of Maitland, and Dr. Lanigan, Bishop of Goulburn assisted at his obsequies. The foregoing information is derived from the "History of the Catholic Church in Australia," by His Eminence Cardinal Moran.

J. BRENNAN, S.J.

### LITERATURE

**Just Irish**, by CHARLES BATTELL LOOMIS. Boston: Richard G. Badger.

The title is too ambitious. Mr. Loomis tries hard to be just and so nearly succeeds that he is often generous, but in spite of a too evident attempt he fails to be "just Irish." It is a gift of nature and nature will not be forced, but she gave him a gift of his own which enabled him to write a very readable and kindly book. He took his bearings in the right way, traveling on foot or jaunting-car, largely at hap-hazard, and mingling with all classes, with the result that his pictures of people and places are illuminating and on the whole just. He was unable to perceive the famous Irish wit—the gift, as we said, was denied him—but he found their humor abundant, and overspiced it with Yankee slang and, occasionally, impossible brogue which "kapes" for "yairs." Nearly everything Irish pleases him but the

churches; they are too expensive for so poor a country. "If all the money that has been spent on churches had been spent" on the poor—he is not citing Judas—"they would have ceased to emigrate long since." It would not net them now quite \$10 a head! But then, "the priests are interested in the Gaelic movement" which he thinks will arrest emigration, "and the nuns are doing a blessed work all over Ireland." Mr. Loomis' advice to Irishmen would seem to be, Stay at home; and to all others, If you can't be "just Irish," be as Irish as you can. M. K.

**Health, Strength and Happiness, a Book of Practical Advice** by C. W. SALEEBY, M.D., F.R.S., Edinburgh. New York: Mitchell Kennerley, 1909.

Dr. Saleeby's volume, with its taking title—everyone is in search of "Health, Strength and Happiness"—is one of a group of new books appearing everywhere at the present moment. They represent a certain reaction of feeling by which the present generation, having lost to a great extent its interest in other-worldliness, is trying to make as much as possible of this world. Without health there can be complete happiness, and so we have all sorts of directions as to the maintenance of health. Probably the most interesting feature of these recent books is the insistence on the absence of worry as the principal factor in securing of good health, and the laying down of the principle that it is worry, not work, that wears out the human constitution. After that the next important feature is the putting off of dreads of various kinds, and especially the dread of illness, which is the worst predisposing factor for illness, and often a main cause of discomfort if not actual ill health.

There are some very interesting contributions as to what might be called common sense hygiene in this book of Dr. Saleeby, who is recognized as a scientific and usually conservative writer on medical subjects. Some of the chapters of the book show how carefully he goes into detail in the matter of directions for the maintenance of health. There are chapters in praise of milk, of which he can scarcely say enough, in praise of bread with regard to which he is very enthusiastic, on the use of meat, for which he counsels moderation, and on the four great needs of the body—the need of air, of light, of exercise and of sleep. His chapter on alcohol makes it very clear that modern science has stripped the last illusion from the pretence that alcohol is useful for any purpose. It does not protect against cold, but on the contrary makes it harder to stand cold; the appetite that it excites is fictitious and likely to do harm rather than good; the strength it imparts by stimulation tends to exhaustion; and as for its power to promote sleep, nothing is more delusive. There is just one reason why men take alcohol and that is because they care for the glow of good feeling it produces, but all the pretended good it does is now definitely proved to be an illusion.

Dr. Saleeby's book might well be summed up in the expression of Goethe, "Deny thyself, thou shalt deny thyself," for by self-denial comes happiness and health and strength in life. It is no wonder then that he should talk of this as the new asceticism. The end is not as worthy as that of the old asceticism which conquered the body for the sake of Heaven and one's own sanctification, but it represents that recent movement which takes the old spiritual direction and applies it for worldly purposes to life at the present time. Dr. Saleeby says:—

"The cardinal principle of asceticism, new or old, is surely that the mind or soul or *psyche* is the all important part of man, and that his body has no place or purpose or warrant but to serve it. This is a supremely great and noble conception, of which there is need in every age and certainly not least need to-day. It is to our discredit, indeed, that at the present time, when the psychical factors more completely outweigh the physical factors than ever before in the struggle for individual, national and racial existence, we should yet have to learn this lesson of



the ancients, amongst whom such physical factors as muscular strength and endurance were indeed of far greater relative value for life, as they are, of course, amongst the lower animals. If then, it be the principle of all asceticism that there is nothing great in man but mind—mind indeed being the only important matter—none of us can hesitate to respect it."

JAMES J. WALSH, M. D.

*Jeanne d'Arc et sa Mission*, par M. LE CHANOINE DUNAND. Paris: Gabriel Beauchesne & Cie.

The last word on Jeanne d'Arc will not be said till men have ceased to speak but as far as it means the final settlement of disputed points in her story, Canon Dunand has spoken it. The book consists of a series of conferences delivered this year at the Paris Catholic Institute on occasion of the Maid's beatification. It is a critical study of her life and of the methods of her detractors, the most complete, thorough and convincing we have seen, and withal so lucid in style and thought and so replete with interest that we have no doubt it will find its way into many languages. His analysis of the two processes of condemnation and rehabilitation are masterpieces of historical criticism. Others have ably exposed the chicanery of Anatole France; but it is the peculiar service of Dunand that Quicherat, whom Andrew Lang and even many Catholics have regarded as an authority, can no longer be considered a reliable historian. As an editor of documents Quicherat is accurate, but in a supplementary volume of appreciations, he follows the methods of Martin and Michelet, as expressed in his own dictum: "One has the right in historical matters to impose one's conscience on others without needing the support of facts." Not only does he ignore facts when they oppose his theory that Jeanne was an unconscious visionary, but he invents them when necessary, for example that Beauvais drew an abjuration from Jeanne on the morning of her execution. For this there is not even the evidence of the forged recantation. Anatole France and his school go only a step further in inventing and ignoring facts more generously and making the Maid a tool of the priesthood and her visions a monkish fiction.

While triumphantly vindicating the Blessed Maid of France and establishing historic truth, Canon Dunand tells a charming story. Even a clumsy narrator can scarcely make that wondrous narrative uninteresting, but with more than the literary skill and sympathy of Andrew Lang, he has the acumen, spiritual appreciation and the intangible appeal to mind and heart that makes a book at once popular reading and permanent literature. Whoso begins this volume will read the last word and indorse it: "The country which Blessed Jeanne has saved is still in danger. The barbarians are at its gates. More refined than Goth or Vandal, their invasion threatens not the soil but the soul of France. May the Blessed servant of God help us to repel this pagan atheistic invasion and bring back to its destiny the France she loved! Its emancipator in the past, may she become again its protectress and its liberator!"

M. K.

*Das Missale als Betrachtungsbuch*. Vorträge von Dr. FRANZ X. BECK. Second Vol. St. Louis: B. Herder.

The standard devotion of the Catholic is the liturgy of the Church, the standard prayer-books are the breviary and the missal. The more the standard devotions of the Church are practised and taken part in, the more widely the official prayers are known, appreciated and used, the sounder will be the piety of our Catholic people. However even for those who know Latin a thorough acquaintance with the treasures of missal and breviary needs some effort and priests as well as laymen will derive much more benefit from the

perusal of the official prayers if they are assisted by a competent explanation. To those who know German the present book, "The Missal as a Meditation Book," will prove most useful.

Volume two is devoted to the liturgy of Pentecost and the twenty-four Sundays after it. The Masses are taken up singly and treated each in two or more instructions. After an introductory remark pointing out the general character of the day as expressed in the liturgy, the author goes through the various parts of the Mass, the Introit, Orations, Epistle, etc. For each part he first tells from what book of Holy Scripture the passage is taken and what is its connection with the rest of that book. He enters into the smallest details. The Introit, e. g., "almost without exception consisting of words of the Old Testament," as a rule contains several verses of a psalm, but they are commonly transposed, so as to suit the trend of thought which runs through the whole Mass. We learn from which context the Epistle and the Gospel are taken, in what light they appear in their original places and for what reasons they were put there.

Upon this foundation the author builds up the structure of ascetical and other considerations, always keeping in view the other parts of the Mass, and drawing largely upon the inexhaustible sources of patristic literature. The aspirations and resolutions suggested and the conclusions drawn are not in equally close connection with the text but they are all to the point and help wonderfully to heighten the respect for the Church's own prayers. When reading the beautiful book one envies the young clerics who were privileged to listen to these instructions with their wealth of information, their unction and unpretentious piety.

In plan as well as execution this work is entirely independent of the "Liturgical Year," by Dom Prosper Gueranger. It is a meditation book, not a book of reading and study, like the "Liturgical Year." It is moreover confined to the Missal, and as far as it goes much more copious.

F. S. B.

The *Irish Ecclesiastical Record* for August, besides the usual number of articles of a technical nature, contains several excellent contributions of general interest. Father Kelly continues the story of Colonel Grace, Catholic governor of Athlone in the Cromwellian wars. When his cousin, the traitorous Duke of Ormond drew up the articles of Kilkenny granting protection to soldiers but none to "priests, Jesuit or others in Popish orders," Grace refused to accept them "as prejudicial to his religion and nation," and proceeded with other independent leaders to make successful inroads on the Cromwellian troops. The original documents cited show that, apart from the main battles, a desperate struggle was maintained against the parliamentary armies on the whole line of march, 1649-1652, and give some color to the local traditions of numerous places in Ireland where battles, unknown to history, were fought "agin the Cromwaylyans." Father Dowling enters a strong plea for "Continuation Schools" in Ireland—what we would call here night schools, chiefly to afford an opportunity to "ambitious young fellows and diligent girls that are standing with longing eyes at the portals of our technical schools and cannot enter because they lack the necessary preliminary preparation."

Thomas O'Nualan continues with a wealth of erudition to prove that "When Gael met Greek" he was already familiar with the Greek's language and frequently able to explain to him its beauties. The article widens the scope of Prof. Zimmer's declaration: "We may assert that wherever in the Frankish Kingdom of the ninth century anyone possessed a knowledge of Greek he must have been an Irishman or gone to school to an Irishman." Other articles are "Moral Obligation," by Rev. J. S. Hickey, "Scholastic Philosophy," by Rev. W. Lescher, O. P., "Science of Ethics," by C. Murphy, D. Ph.

M. K.

## Reviews and Magazines

W. T. Allison's "Tennyson's Treatment of the Worth of Life," in the August *Canadian Magazine*, is a curious and interesting study from a non-Catholic point of view, of the problem of life. Mr. Allison, who has made an exhaustive examination of this great question as it appears in many of Tennyson's most thoughtful poems, labors over it with conscientiousness indeed, and deep religious sentiment, but with the unsound philosophic basis and the uncertainty inherent to a fragmentary and ill-defined faith. He shows how "the Future Life was Tennyson's great problem of thought throughout his long and brilliant career." In his early poems he "is as yet untroubled by any doubt as to the truth of those teachings which his father and mother and early training had instilled into his mind. There had not come to him the faintest suspicion that life was not worth living, or that there was no God nor immortality for the soul." But when Tennyson went up to Cambridge he became infected with the prevalent spirit of doubt and speculation.

In explaining how that spirit became prevalent Mr. Allison grants altogether too much when he says that "Immanuel Kant had launched his thunderbolt at human reason, declaring, and proving conclusively, that we know things outside the mind only through the native forms of the mind, that we know the thing only as it appears, instead of the thing itself, that the human mind, therefore, is always dealing with a subjective world and can have no sure and certain knowledge of the world, the self or God." The most rational philosophy in the world, that of the Catholic Church, and of the soundest thinkers outside the fold, admits that Kant declared these things, that he balanced an elaborate pyramid on its apex, but fails to find any convincing proof of his ingenious assertions. Starting from so unstable a foundation, Mr. Allison naturally chimes in with Tennyson's unwarrantable concessions to doubt, with which he struggled so manfully according to his feeble Protestant lights. Thus his critic seems to agree with him that the existence of God cannot be proved by reason and that man is forced to fall back upon simple faith in the revelation of Christ. The critic also seems to admit with the poet that we cannot prove that we enjoy freedom of the will, but we know that "Our wills are ours to make them Thine." In Mr. Allison's careful enumeration of Tennyson's arguments for the immortality of the soul there appear several that are either purely sentimental or

very weak, while the strongest arguments, such as the indestructibility of spirit and the necessity of another world to right the otherwise irremediable wrongs of this, are conspicuously absent.

The fact is that Tennyson, sympathizing with most of the sceptics of his time, nevertheless found a way of saving his own faith and of assuring effectively to people not used to close reasoning some of the fundamental truths, such as the immortality of the soul, the existence of God, and, albeit in a very confused manner, the divine origin of Christianity. His doctrine, though despairingly vague to the luminous Catholic mind, yet approves itself to Mr. Allison, brought up in the same atmosphere of strained metaphors and wavering allegories. The English Protestant mind constantly shuns clear definition and is more dazzled by a disjointed, unrelated series of "perhaps" deduced from ill ascertained or merely supposititious facts than by those healthy first principles which, being axiomatic, need no proof.

Another weighty article in the current number of the same magazine is "Columbe's Birthday," by George Herbert Clarke. If the reader has the patience to study the intricacies of the plot as described by the sympathetic critic and can remember its "gently-keyed" vicissitudes, he will rise from the perusal with an added awe for Browning's inconsequential learning, with a feeling that Mr. Clarke's prose is often much better than the selections he gives from the laborious poet, and with silent wonder that so unentertaining a play in the blankest of verse should have had a fortnight's run in the Haymarket Theatre, London, fifty-six years ago, long before the spasms of the Browning cult had begun to quiver along the ambitious nerves of aspiring youth.

L. D.

The August *Rosary* is an interesting and varied number. There are half a dozen good stories, nine poems, some of exceptional merit, and several disquisitions on pertinent subjects. The "middle-aged man" is righteously severe on the irreverence of choirs and congregations, but scarcely correct in deeming such irreverence universal. There is a generous appreciation of the late P. A. McHugh, M. P., for Sligo by P. G. Smyth, and of Dr. Wm. Henry Drummond, the Irish-Canadian poet of the French-Canadian people, by Thomas O'Hagan. A rather rhapsodical article on Othello seems to justify the Moor when he murders Desdemona and glorify him when he commits suicide, but perhaps we have not understood it aright. The chronicle and notes are good and the illustrations illustrate.

Pedro Descoqs studies in *Etudes* for July 20 the puzzling personality and work of Charles Maurras, the author of "The Dilemma of Mark Sangnier," and a leader in the group of "L'Action Française." Maurras is an atheist yet champions the cause of the Catholic Church. He preaches decentralization, holds that individualism and liberalism in all their forms are ruining France, advocates a return to the old French ideals in literature and social life, proclaims that the "Patria," the country, must go before everything else, that social life has higher claims than individual life, that an hereditary monarchy alone can save France. Maurras is a bold, brilliant writer. Many perhaps will not consider him a very safe guide.

In "The Evolution of Asceticism," after recalling the regulations laid down by Pius X for mental prayer, the examination of conscience, and the annual retreat in religious communities, Pierre Bouvier traces the history of these exercises, and shows that the Spiritual Exercises of St. Ignatius, perfect drill-manual of asceticism, seem to have been no small factor in the sudden development of these three practices, which have so much influenced Catholic life ever since.

Paul Bernard discusses a second time "The Conversion" of John Calvin, which has been reprinted in the *Catholic Mind*.

René Jeannière writes of "College Games and Sports." Why are English boys so fond of games? Why have French boys to be driven to indulge in them? The games and sports forced on French boys, are childish; boys soon outgrow them and do not want them. The sports of English boys are manly, a test of endurance and skill, and the older the boys grow the greater their interest in them. After describing a football match and showing how it develops the spirit of honor, of self-reliance, of loyalty to a cause, the writer again asks: "Why have our French colleges not given more encouragement to sports?" It is because we have too long imagined that to educate men it is sufficient to cultivate their minds, that we assigned to these games a purely negative value, whereas, if indulged in with moderation, they are a splendid preparation for the battle of life.

Gaston Sortais, in his bulletin of the History of Art, gives great praise to Emile Mâle's "Christian Art in France at the end of the Middle Ages," picks out a few errors of detail in Venturi's sixth volume of his "History of Italian Art," consecrated to the Quattrocentist Sculptors, and notes two other remarkable works, that of F. Sivian on A. D. Magaud, the Marseillaise painter, and that in which Henri Hauvette has brought out in their true light the masterly qualities of Domenico Ghirlandaio.

J. C. R.



## SOCIOLOGY

Charges made recently by the Federal officials on Ellis Island against several of the Homes established in this city for the care of the incoming immigrant, draw special attention to this section of the field of sociology. It is one in which Catholics are much interested for a very large proportion of the thousands who land here every year from Europe are children of the Church.

One of the articles in Volume V. of "The Catholic Encyclopedia," under the title of Emigrant Aid Societies, gives some very interesting details concerning these organizations, the material for which was supplied from official sources. From this statement we learn that the first of these agencies was the Irish Emigrant Society, organized in 1841 through the efforts of Bishop Hughes, and which still takes such good care of the newcomers from Ireland. Incidental to this work the late Miss Charlotte Grace O'Brien, under the patronage of Cardinal McCloskey, established in 1881 the Mission of Our Lady of the Rosary for the protection of Irish immigrant girls. From its opening fully 100,000 girls have been cared for there, all free of charge, the mission being supported by voluntary contributions.

The success of the Irish Society led to the forming of one for the benefit of the German Catholic immigrant in the establishment here in 1868 of a local representation of the Central Verein, which, in 1883, evolved into a branch of the St. Raphael Society. From this has come the hospice called the Leo House, which has a resident chaplain and its interior arrangements in charge of the Sisters of St. Agnes. From 1889 this branch of the St. Raphael's Society—which is the great German Catholic confraternity looking after emigrants, both at the point of departure and the port of landing—has cared for 60,000 immigrants.

Changes in the character of the immigration of later years has necessitated the forming of societies for other races. Two of these, the Austrian and the Polish, have been mentioned in the adverse statements from the Ellis Island officials. The Austrian Society of New York was founded in 1898 by a number of former Austrians, among whom are twenty priests. The leading spirit is the Rev. Ambrose Schumack, rector of St. Fidelis' Church, College Point, Long Island. The society is supported by the dues of the members and an annual subsidy of \$5,000 from the Austrian Government. Those who can afford it pay a nominal fee for its assistance; to those who can not its help is free. In the first ten years of its exist-

ence more than 700,000 immigrants were aided by its agents.

A number of Polish priests established the St. Joseph's Society in New York in 1893. The Home is in charge of the Felician Sisters and the chaplain, appointed by Archbishop Farley, is the Rev. Leo P. Kwasinewski. Its support comes from voluntary contributions and a grant of \$1,000 a year from the Austrian Government, on account of the Poles from Galicia who may seek the aid of the Home. Its accommodations are free, and its chaplain and agents work on the same lines as those of other societies at the Government landing station.

For the care of the Italians, the Fathers of the Congregation of St. Charles Borromeo, of which the lamented Bishop Scalabrini of Piacenza was the founder, began the Society of St. Raphael for Italian Immigrants, at New York, in 1891. Its Home is managed by the Sisters of Charity (Pallottine). Only women and children are kept there; men are given food and advice and lodge elsewhere.

The Fathers of Mercy organized the Jeanne d'Arc Home for the protection of French immigrant women in 1895. The Sisters of Divine Providence manage it, and 6,800 women have received its care. They pay if they can.

The three sub-sections of the Resolutions Committee of the Federation of American Catholic Societies appointed during the sessions of the recent convention in Pittsburg presented strong resolutions from which the Federation's platform was easily completed in the general meeting of the second day. The resolutions agreed upon may be summarized as follows:

**Religious Section.**—A widespread propagation of the Holy Name Societies is urged as a means to abate profanity. Missions to non-Catholics are approved and Catholic laymen are asked to work to insure their success. Protest is filed against indecency in theatrical shows of every kind. The assistance of the Federation is pledged in regard to measures being prepared by the Archbishops to fight the "White Slave Traffic." Support is promised in the work of the hierarchy for the evangelization of the Negroes and Indians, and an annual contribution of \$100,000 is pledged to this end. The Catholic press is cordially indorsed and every head of a family is exhorted to subscribe for a Catholic paper approved by ecclesiastical authority. An appeal is made to all Catholics not to take part in any movement tending toward relaxation of the observance of Sunday. The Catholic Church Extension Movement is commended. The project to erect a monu-

ment on Gettysburg field to the memory of Rev. William Corby, C.S.C., is approved.

**Social Section.**—The stand of the Federation, unquestioningly accepting the teaching of the Church in regard to Socialism and Divorce, already proclaimed in former conventions is reiterated. Lecture courses, in which the ethics of social justice as set forth by Leo XIII in his encyclical "On the Condition of Labor" may be the guiding principles, are recommended. While not abating its opposition to all divorces which permit either party to marry, the efforts of the National Divorce Congress are commended, in as far as it seeks to secure uniform divorce legislation. It is urged that wife desertion, recognized to be a contributing cause of divorce, be declared a criminal offence subject to extradition. The false interpretation of the Church's doctrine regarding the union of Church and State is condemned and protest is entered against its calumnious statements. The advertising and exploitation of means and opportunities the direct purpose of which can only be to further offences against public morality is condemned.

**Educational Section.**—The necessity of religious education is insisted upon during the entire period of education, since "reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles." Loyal Catholic support not only of elementary schools but of our high schools, academies, colleges and universities is urged. It is strongly recommended that, as demand begets supply, Catholics should, by their repeated, insistent and concerted requests, make it clear to librarians and the vendors of literature at railway stations, in trains and other places, that it is to their interest to secure Catholic publications for the reading public. The Catholic Educational Association is cordially indorsed. The establishment of Catholic schools for deaf mute children in every diocese is recommended. Disapproval is expressed and opposition is declared to the custom of holding the closing exercises of State public schools in denominational churches. The publication of detailed testimony in criminal trials by newspapers is deplored as an element subversive of pure morals. A demand is made that the State shall in some equitable way recognize the claim put forward by Catholic educators for compensation for secular education given in Catholic public schools.

A Portuguese commission has just established the late King's debts to the State to be about \$2,000,000. This is to be paid back by deducting \$100,000 a year for twenty years from King Manuel's civil list of \$375,000 per annum.

## ECCLESIASTICAL NEWS

—At a meeting of the Archbishops and Bishops of Ireland held in St. Patrick's College, Maynooth, Cardinal Logue in the chair, the following statement was unanimously adopted and directed to be published:—"The Bishops, finding that there is a serious misconception in the country, based upon misrepresentation of the nature of certain steps which they have recently found necessary to take for the maintenance of discipline in the National Ecclesiastical College of Maynooth, where their young ecclesiastical students are trained for the priesthood, wish to remove that false impression. The steps in question were taken solely in discharge of the episcopal duty of maintaining ecclesiastical discipline in the College, and had no connection whatsoever with the views of anyone as to whether the Irish language should or should not be an obligatory subject at certain examinations, or in certain courses of the National University of Ireland. Considering the course which, especially of late, is being pursued in this and similar matters by certain newspapers—including one which is generally reputed to be the official organ of the Gaelic League—the Bishops feel it to be a sacred duty to warn the people committed to their charge against allowing themselves to be misled by writings the clear tendency of which is antagonistic to the exercise of episcopal authority, and which, in some instances, are calculated to bring into contempt all ecclesiastical authority, not even excepting that of the Holy See itself."

—After a brief stay in Ireland, where he visited his birthplace, Archbishop Farley sailed for New York from Queenstown on the steamer Caronia last Wednesday. When he arrives here next Tuesday he will be met down the Bay by a committee of welcome, made up of a large number of the clergy and prominent laymen.

—On Thursday morning of last week the Most Rev. Donato Sbarretti, Archbishop of Ephesus, Apostolic Delegate to Canada, arrived in New York by the North German Lloyd steamship Kronprinz Frederick Wilhelm, on his return from a short visit to England and the North of Europe. His Excellency was met on the pier by Rev. Fathers Wynne and Drummond, of AMERICA, who drove him to the editorial residence at 32 Washington Square West. Accompanied by the Rt. Rev. Mgr. Edwards, V.G., and the two fathers, he spent the day visiting some of the many Italian churches in Manhattan and Bronx. Mgr. Sbarretti left by an evening train for Ottawa, whence he was to start the next day for the inauguration of a monu-

ment to the victims of the typhus epidemic at Grosse Isle, on the St. Lawrence.

—Impressive ceremonies marked the dedication of the new Church of St. Philomena in Omaha recently. The occasion had a certain historical interest for Catholics of the Gate City, since the new church replaces the old St. Philomena's, abandoned two years ago because of the spread of industrial activity in its neighborhood. The old St. Philomena's Church had served as the Cathedral of Omaha since the erection of that see. The new church will not enjoy this honor as Bishop Scannell is erecting his Cathedral in the rapidly developing residential district of his episcopal city.

—The gathering of Catholics prominent in ecclesiastical and in lay circles alike, which was brought together in Salt Lake City, Utah, on the occasion of the dedication of Bishop Scanlan's new St. Mary's Cathedral, August 15, was an event in the experience of the Mormon capital. Cardinal Gibbons was in attendance with a large party from the east, and all of the bishops of the far western section of the country took part with him in the solemn services. Archbishop Glennon, of St. Louis, preached the dedicatory sermon. The new cathedral is a rarely beautiful structure.

—Rev. Father Griffiths, C.S.S.R., who was Novice Master at the Redemptorist House at Dundalk, has been appointed Provincial of the Redemptorist Congregation in Ireland, Australia and the Philippines, of which the parent house is at Limerick, in succession to the Rev. Father Murray, who was recently appointed Superior-General of the Order.

—Bishop Corrigan, vicar-general and auxiliary of Baltimore, in a recent letter announced that he expected to sail for home, from England, on August 21.

—Late reports from Mexico state that the great cathedral in that city was not destroyed by the recent earthquake. The cross on the dome of Santa Teresa came toppling down, but the historic Cathedral, the chief glory in an architectural way of Mexico City, still stands, unharmed by the shock. No serious damage, the *Mexican Herald* points out, has ever been done by an earthquake in Mexico City.

—The new Archbishop of Goa and Patriarch of the East Indies, Most Rev. Mathews d'Oliviera Xavier, formerly Bishop of Cochín, was installed in his see on July 2.

—The third retreat for laymen ended at Fordham University last Monday, and was the most successful that has been held. About

forty men attended. The next will begin on August 27, and will end on the following Monday. In the future all retreats will end at 8 o'clock on Monday mornings in order that business men may get to their offices.

—Last Sunday, feast of the Assumption, seven thousand men and women foregathered from many parts of Canada and the United States to witness the dedication of a huge Celtic cross at Grosse Isle, twenty-nine miles below Quebec, in memory of the Irish victims of the ship fever of 1847. The Most Rev. Donato Sbarretti, Apostolic Delegate, presided over the great ceremony and blessed the fine Celtic cross. He was accompanied by His Grace the Archbishop of Quebec, many other distinguished clergymen, Sir Charles Fitzpatrick, the Chief Justice of the Supreme Court of Canada, Hon. Charles Murphy, Secretary of State, and many other notable laymen of Irish and French origin.

From every point of view this memorial day was a success. There were no flaws in the arrangements, and although Grosse Isle is comparatively hard to reach, there were no accidents. The weather was beautiful. The happy outcome of the rather arduous undertaking is due to the zeal and energy of the Ancient Order of Hibernians, whose representatives came from Quebec, Montreal, Ottawa, Toronto, Winnipeg and other Canadian cities, while many other members of the A. O. H. were present who hailed from Maine, Massachusetts, Rhode Island, Vermont, New York, Wisconsin and Colorado.

On the arrival of the pilgrims, as they may truly be styled, low Mass was celebrated by Rev. Father Hanley, C.S.S.R., and Rev. Father Maguire, Provincial Chaplain of the A. O. H., preached on the trials and sufferings of the ship fever victims and on the heroism of the priests, several of whom died in the service of the plague-stricken. Mgr. Bégin, Archbishop of Quebec, spoke in part as follows: "This day marks a sad and memorable though edifying page of Irish history. We have heard the story from the lips of the survivors, but those to come after us cannot do so. It is for this reason that such a monument as we dedicate to-day is proper. It is the cross, the instrument of our redemption hallowing their graves, and it will carry down through the ages the story of martyrdom for the faith. The French priests and people welcomed the Irish as brothers in Christ and it is as it should be that we gather again here to-day to honor their memories with this great symbol which should always bind the sons of one baptism." The speeches by prominent laymen are so remarkable that we shall give extracts from them in our next issue.



## EDUCATION.

At the Catholic Summer School at Cliff Haven, N. Y., on August 12, 13, two very interesting lectures were delivered by the Rev. John J. Burke, C. S. P., editor of the *Catholic World Magazine*, on "The Need and Opportunities of the Catholic Press." The program of the eighth week, August 16-20 of the session, included these features:—Morning lectures by Dr. James J. Walsh LL.D., Fordham University. Subject: "Modern Isms." 1. "Hypnotism"; 2. "Telepathy"; 3. "Spiritism"; 4. "Christian Science"; 5. "Psychotherapy." Evening lectures:—"Catholics in the American Revolution," by the Rev. Thomas P. Phelan, New York State Chaplain of the Knights of Columbus. "Missionary Labors of the Oblates of Mary Immaculate Among the Indian Tribes of Canada," by the Very Rev. Michael F. Fallon, O. M. I., Buffalo, N. Y.

Prof. James C. Monaghan, of New York, will deliver the first of a series of lectures at Spring Bank, the home of the Western Catholic Summer School on Oconomowoc Lake, at Okauchee, Wis. A prominent bishop of the middle west, as well as two Catholic laymen will also be heard there before September 10. Spring Bank, a beautiful piece of property on Oconomowoc Lake, was purchased the fore part of June for the permanent home of the Western Catholic Summer School. The tract includes sixty-five acres and the directors are congratulating themselves on the ideal place secured. Oconomowoc is one of the prettiest lakes in the State of Wisconsin. The directors include many of the prominent Catholics in Milwaukee. It was purchased too late in the season to have a regular course of lectures, but the directors will make proper arrangements for next season. The Western Catholic Summer School has had an intermittent career during the past ten or twelve years, but the purchase of property on Oconomowoc Lake insures a permanent home for the Western School. Archbishop Messmer has heartily endorsed the enterprise and not only called upon the laity of Wisconsin and neighboring states to assist in the venture, but personally subscribed \$1,000. Bishop Muldoon, of Rockford, Ill., also subscribed \$1,000. Although Spring Bank has been open to the public only a few weeks, it has proved to be an unqualified success, and there will no difficulty in maintaining a Western Catholic Summer School.

That the reforms announced by President Judson of the Chicago University in his annual report recently published mean something, appears clear from certain disciplinary measures announced last week. Nearly

one hundred young men were dropped from the University's roll, the reason alleged being "too much attention to social matters and too little to class work." The freshmen were the hardest hit, seventy-five of that class being dropped. President Judson made known in his report that action of the kind might be expected, since the faculty of the Chicago institution some time ago adopted a plan to raise the standard of scholarship in the University. The reason for the new rule establishing the grades was then affirmed to be the undue attention of a large number of University students to social affairs, with a consequent neglect of studies.

## PULPIT, PRESS AND PLATFORM

Sixty years ago Cardinal Wiseman formally established, for the first time since the reformation, a Jesuit community in London, by the opening of the Church of the Immaculate Conception in Farm Street. Commenting on the recent celebration of this anniversary the *Liverpool Catholic Times* says:

If the old houses and hiding places of the city had tongues to tell their history they could tales unfold of the courage and trials and sufferings of Jesuits for the faith in former times—in the dark penal days. It is curious that no matter how self-sacrificing their lives may be, and however pure their motives of action, the Jesuits are never without critics of their conduct, and so, despite their noble fight for the faith, criticism of the part they played, even during the era of fierce persecution, has not been absent in this country. But happily the Jesuits of these islands have lived down the prejudice. The people who have been in close touch with them for these sixty years know them—know that they are open and straightforward as they are bold and fearless, that their learning, their energies, their whole thought and work are devoted to promoting the welfare of their fellow-men. Thanks to the examples which they have given by word and deed, and upon which they are one and all to be congratulated to-day, there is now no country in which the Jesuits are more highly esteemed than in England, where they were hunted down like beasts on their first arrival in 1580, and where so many members of the Order have suffered martyrdom."

At the centenary exercises of St. Joseph's College, Emmitsburg, Md., Rev. Dr. D. J. Flynn preached the sermon, which is a comprehensive sketch of the wonderful work and life of Mother Seton. Dr. Flynn in concluding said:—

"Though Mother Seton died in 1821, after having served three terms as mother, the work she had so well planned pros-

pered under the wise guidance of those trained under her. Mother Seton had laid solidly the foundation of a remarkable lay community, selecting for their guidance the rule of St. Vincent of Paul, observed by the Daughters of Charity in France. The community known as the Daughters of Charity, instituted by St. Vincent de Paul, is an absolutely lay institute, having for a cloister hospitals, prisons, asylums, and the hovels of the forsaken poor. Hence there is no novitiate, properly, so-called; their vows are not public; they are not accepted in the name of the Church. If after several years spent in the community they make annual vows, these vows are of a character purely private without other witnesses than God and one's own conscience. These vows can be compared to those which a devout person may make to her director for her greater spiritual profit. The superior-general of the Congregation of the Priests of the Mission is the superior-general of the Daughters of Charity. He is supreme in the interior government of all houses. His is the duty to make either in person or by delegate a visitation of the houses. By common law the Daughters of Charity are exempt from the jurisdiction of the bishops and subject to the superior-general of the Congregation of the Priests of the Mission.

As the rules of the Daughters of Charity have never been approved either by the bishops or by the Holy See, it follows that it is a lay society and in no sense a religious congregation. In 1849 the Sisters of St. Joseph at Emmitsburg were affiliated to the Daughters of Charity and have since been under the rule of the mother-house in Paris."

At the recent memorial service in this city, under the auspices of the Brotherhood of the Railroad Trainmen, the principal address was delivered by the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, in which, among other things he said:—

"All the quarrels between labor and capital spring from greed, the vice which the greatest of the poets, Dante, calls 'the great enemy.' We are all born with claws; and from the humblest to the highest we want to grab and keep; hence the disputes about property and the usual origin of national wars and of the smaller wars that constantly disturb social and commercial peace. But if all classes understood the origin, the rights and the obligations of property and respected them, there would never be disputes between capital and labor. Let us see how easily that question is solved. The best statement of the property question is found in the work of the greatest philosophical intellect of the Middle Ages, Thomas Aquinas, who lived in the thirteenth century. I have read all the works

of any importance on this subject, but no one puts the case so clearly or so rationally as he does. A man has the right to individual property, argues Thomas Aquinas, because it is necessary to human life. Private ownership makes him industrious, more earnest in striving to acquire and to keep what is won for himself to the exclusion of outsiders."

### CORRESPONDENTS' QUERIES

*Trenton.*—The statement is correct. The Rev. Dr. Charles H. Wharton, apostate priest, mentioned in the letter to AMERICA of August 7, was elected president of Columbia College, New York, in 1801, and held the office for several months. His biography was published in Philadelphia in 1834, with the title "The Remains of the Rev. Charles Henry Wharton, D.D., with a memoir of his life by George Washington Doane, D.D., Bishop of the Diocese of New Jersey." Bishop Doane was the father of the late Right Rev. Mgr. Doane of Newark, and of the present Protestant Episcopal Bishop of Albany.

*J. F. Lehigh, Ala.*—We suppose you want a history of the government of the Church, not of the Vatican building. Take "The History of the Popes," translated from the German of Dr. Ludwig Pastor, which you will find exhaustive and authoritative. Or, if you do not wish so extended a record, the volume in the "Stories of the Nations," which is entitled a "History of the Papal Monarchy," by the Rev. Canon William Barry, will prove both interesting and informing. In regard to the building itself, Father Chandlery's "Pilgrim Walks in Rome," and Sladen's book, "The Secrets of the Vatican" will no doubt be useful.

*J. S., Toledo.*—Bishop Lynch of Charleston, was sent to Europe by the officials of the Confederate States, in the spring of 1864, to enlist the active or moral influence of the great governments there to end the civil war in favor of the South. His reports and correspondence with Judah P. Benjamin, the Confederate Secretary of State, were captured with the other archives when Richmond was taken and are now preserved at Washington. He saw Mgr. Chigi, the Papal Nuncio at Paris, and through him had an interview with Drouyn de Lhuys, Napoleon's Minister of Foreign Affairs. What you refer to is probably the letter the Bishop wrote to Mr. Benjamin from Paris, June 20, 1864, in which he said he had stated to those he saw in Paris that, "If the Northern government succeed in conquering the South—which I thought out of the question—the result would be the confiscation of the property of every one in the South to pay in some degree the expenses of the war, and to gratify the rapacity of men who, especially in the matter

of money, are without principle. No man in the South who could leave would consent to live under their rule." Bishop Lynch's mission abroad was undertaken as an offset to the visit in favor of the Union cause made previously by Archbishop Hughes of New York.

*Diplomat.*—Mgr. Montagnini, auditor of the Papal Nunciature at Paris, who was expelled from France under such sensational circumstances by the anti-clerical government two years ago, is now acting as deputy to the Secretary of State and Secretary of the Cipher in that office in Rome.

*M. J. M.*—We cannot undertake to settle such disputes; besides any mention of the topic would surely provoke a needless and distracting controversy over an issue that is much better buried in the oblivion of the past.

*Wm. T., Fort Wayne.*—Your friend is wrong. The first German-born priest to be appointed bishop in the United States was the Rev. Lawrence Graessel, a native of Bavaria, and a zealous worker in the missions in Philadelphia. He was named titular Bishop of Samosata and coadjutor to Bishop Carroll of Baltimore, by the Pope, on December 8, 1793. Before the Bulls reached here and he could be consecrated he had died at Philadelphia, October 1793, of yellow fever, a victim of his sacerdotal zeal.

### PERSONAL

Owing to unpleasant experiences in the Albano region, where Bishop Kennedy and the students of the American College were recently insulted by a lot of anti-clerical ruffians from Frascati, Cardinal Merry del Val has changed his summer residence to Mount Mario, a short distance from the Vatican, where his friend Commendatore Blumensthal has placed one of his beautiful villas at his disposal.

The Right Rev. Dr. Doyle, Bishop of Lismore, New South Wales, who died recently, left an estate valued at one shilling and six pence. Surely, says the *Westminster Gazette*, it is the most microscopical sum ever possessed by a prelate at his departure from this world.

The home of General de Charette—the old Commander of the Pontifical Zouaves—was in fête on July 29, on the occasion of the announcement of the engagement of his son, the young Marquis, to Miss Suzanne Henning of Kentucky. There were over 300 guests present, including many of the old royalist neighbors of the General's in Brittany. General de Charette is now 77 years old, and his home is filled with trophies of his campaigns and battles; Castelfidardo, Nerola, Mentana in

Italy; and Patay in the Franco-Prussian war. In 1877 he married Miss Polk, of Tennessee, who, at the age of fourteen, by a feat of wonderful bravery saved a division of the Confederate army during the American civil war.

### LETTERS TO THE EDITOR.

St. Paul, Aug. 14, 1909.

Rev. Dear Father:

You have certainly done a great and noble work in publishing your review—AMERICA. This is exactly what has been needed in the United States for many years past. When I was in Paris last spring I stated in an interview in *La Croix* that while we had so many good and valuable newspapers in the United States, I regretted to have to say that we had no one general paper something on the lines of the London *Tablet* that would represent the whole country, and by the talent of its writers wield a widespread influence in defence of Catholic truth and Catholic interests. I did not then know that the time was so near when such a paper would be given to the American public.

Very sincerely,

JOHN IRELAND.

I wish to congratulate you upon the eminent good qualities of AMERICA and to bespeak for it a long life and that it may ever improve, as things generally do under the fostering care of the grand old Order of the Jesuits. But I am obliged to confess that I regret the suppression of the *Messenger*, as I was always attached to it, and when I first learned of the new project was in hopes that both would be continued, as there is room for both in our literature.—*Rt. Rev. Edmond M. Obrecht, O.C.R., Abbey of Gethsemani, Ky.*

Allow me to say, without flattery, that I consider AMERICA to be an ideal review of men and affairs, which will be thoroughly *en rapport* with every important Catholic happening in the world. Accept my very best wishes for your charming review.—*Rt. Rev. C. A. Baudry, Quebec, Canada.*

We are all well pleased with AMERICA. Personally I am delighted with it; the controversial articles especially, seem to me perfect. All the readers of AMERICA whom I know, watch its coming with eagerness, and read it from cover to cover, which is an excellent proof of its worth.—*Very Rev. George de la Motte, S.J., Superior of the California and Rocky Mountain Mission.*

AMERICA is truly informing, timely, scholarly and eminently readable.—*Rev. C. J. Holland, Providence, R. I.*